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# THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 208).

### CHAPTER VI. THE EUNUCHS.

AS the Ming dynasty could not have been overturned, nor the Chinese empire seized by the native power of the Manjows, we must look to the imprudence of the former, rather than the wisdom of the latter to account for the revolution. We therefore propose to show wherein the weakness of the Ming dynasty lay, and the part played by the eunuchs, who were the main instruments in ruining their country.

The Ming dynasty had reigned over China for two centuries, when by the death of the emperor Moodsoong (1573), the child, afterwards called Shundsoong, the period of whose reign was called Wanli, ascended the throne, at the age of nine years.

The late emperor had entrusted the guardianship of the young emperor and the empire to the three ministers of the Privy Council, Jang Jüjung, Gaogoong and Gaoyi, in conjunction with the chiefs of the eunuchs, and the Empresses.\*

Jang was eager to seize all power; but this he could not do, without first ruining Gaogoong, an honest minister and an able man, with a strong will of his own. Fung Bao the head of the cunuchs was just as anxious to hold the reins of power.

Soon after the proclamation of the late emperor's will, and the enthronement of the young emperor, an imperial mandate was sent to the Privy Council from the palace by the eunuchs. Gaogoong angrily objected, declared this would not be tolerated, as all the guardians should have been consulted, for the emperor was too young himself to issue such a paper; that this was the work of the eunuchs, whom he would have driven out of the palace.

On this speech being reported to Fung Bao, his countenance fell; he was afraid and determined, if possible, to get rid of Gaogoong.

<sup>\*</sup> The chief wife now widow or Dowager, and the mother of the young emperor:

The latter was ostensibly supported by Jang, whose dignity had also been offended, but who was too glad to get Gaogoong out of his way, and therefore quietly let Bao know he might be relied on, thus playing a double game. Goong was afraid that Bao would gradually assume all power, and consulted with his two colleagues as to the possible means of expelling him. Jang secretly informed Bao of this, and these two began to plot to get Goong cast out.

Soon therefore, the title of Dasiaosu was taken from Goong, and Jang completed his plans to finish the work of degrading him. About half a month after, Goong was waiting at the door for audience with the emperor, just before day break. Jang ordered all the ministers to proceed to the gate Hwiji, and followed after. This concourse of ministers led Goong to believe that he was again in favour and that Bao was about to be driven out.

But Bao soon made his appearance with a mandate from the empresses and the emperor stating: This is to inform you of the Privy Council, of the five foo and the six Boards, that the day before the late emperor died, he called the three Privy Councillors into his presence along with us three, to receive his testament; but now the Dasiaosu Gaogoong aspires to all power, assuming an imperial air, and desiring to be lord, unwilling that the emperor should rule. Day or night we cannot rest for fear. Let him therefore return whence he came, and his office be vacant; let him not remain here.

That same day Gaogoong left the palace and departed to his own home in an ox cart.

Gaoyi some days after sickened and died, and Jang was left sole guardian. But Goong still haunted him and his friend Bao, who eagerly sought Goong's death, but could form no reasonable plan.

The emperor was one day coming out of the Chienching palace, when a beardless man with naked sword\* was seen hurriedly advancing towards him. Bao knew him and asked, "Southern soldier Wang Dachun, whence have you come." "From the soldiers of Chi Jigwang" was the reply.

Bao sent secret information to Jang, who quickly appeared and said in Bao's ear "Duke Chi has lately obtained supreme command of the army; it is dangerous to meddle with him. Let us make use of this man to accuse Gaogoong."

Wang had been a soldier under Chi, and placed in command of Sanduren (three villages), but afterwards refused to serve, and was left behind in the capital. Jang recommended to be friendly towards him, as he was a smart man and ready of speech; instructing him to profess to be a native of Woojin hien, sent by Gaogoong to murder the

<sup>·</sup> It is criminal to have any arms in palace.

emperor. To give colour to this story, the chamber-boy Lin Zoo was sent by Bao with a dragon-embroidered robe, a spear, a pair of two-edged swords, the handle of each enriched with "cat's eyes" and other precious stones to Dachun, who, adorned with these was led as a prisoner into the Chang.†

The emperor was then asked to send men to examine him, while Jang wrote a memorial of import similar to that by Bao, but apparently independent of him.

Bao was commissioned to examine the criminal; but he first sent Lin Zoo to tell Wang he should reply;—"Gaogoong is enraged against the emperor, and sent me to kill him;" informing Wang that his real crime would be pardoned, he himself receive office and a thousand taels, if he thus replied; while otherwise he would be beaten to death. The criminal was also instructed to implicate all the relations of Gao as his accomplices. To all of which Wang agreed, and Bao hurriedly sent off five lictors to apprehend Gao's servants.

Formerly Jang made a memorial to the effect, that the speech of the capital and the remote provinces was different, instancing Gao as an example. Fearing that the present plot might be wrecked by that memorial, as the man who was to profess that he came from Gao's place, spoke like the people of the capital, he secretly sounded Yang Bwo, Shangshoo of the Board of Revenue, on the subject. He was answered, "If you persecute this man you may expect great trouble, for the gods above are intelligent, holy and righteous. It is true Gao is of a terribly hasty temper; but heaven and the sun above are witnesses that he is incapable of such crime." Jang went out displeased. The assistant censor, Gua Showli said to Bwo, "It is your duty, prince, to accuse publicly, whoever is guilty of wrong." Bwo replied that he had already spoken. Showli said,-"you, prince, (by your office) say you neither slay nor flatter, (yet silently permit Jang to murder Gao). Great trouble is sure to arise, and how can you prove that you have acted up to your public duty?"

They then departed both together to call on Jang, to whom they spoke their minds very plainly. Jang boldly replied that Gao had already been accused at the east Chang; and that he was waiting only the arrival of his accomplices to memorialize the emperor to punish him. Showli said, "Had I a hundred heads in my family I would venture them all as security for the integrity of Gao."

Jang was silent, and Bwo said, "I am anxious, prince, that you examine this matter in a righteous manner;"—at which remark Jang became angry, went into the palace, whence he returned with a paper

<sup>\*</sup> Dark with a streak of light, like cat's eyes.

<sup>+</sup> m "Storehouse," "mint," but here seemingly the headquarters of the eunuchs.

containing the accusations from the Chang, put it into Bwo's hands and said: "Was this written to me without sufficient grounds?"

Jang had changed four characters in the paper to, "there is proof for each charge." This change he had forgotten, but it was seen at once by Showli, who knew Jang's hand well;—he smiled and put the paper up his sleeve;—on seeing which Jang suddenly recollected the change and said: "The paper was drawn up by a man ignorant of law and I changed a few characters." Showli replied; "This private change is of the greatest importance, and should not by any means come to the ears of the emperor, or the Public Office. As for us both we cannot believe you desire the death of Gao; and that he live is impossible without you, prince."

Jang replied with a bow and thanks and asked, "How can I save him?" Bwo said, "by getting a man of unquestioned and unassailable power, either of hereditary rank, or related to the emperor, to

act as judge."

Jang was probably afraid of that paper, and recommended the emperor to appoint Fung Bao, Showli and the doodoo, Joo Hihiao to act together in investigating the matter.

Joo enquired of Bwo how he should act, and was recommended to send privately one of the emperor's messengers, a good detective, to the prison to enquire, "Whence these swords? the double edged swords and his speech? How came he to be mixed up with the servants of Gao, who were so numerous? Whether he could distinguish them? Where he had seen Gao, and where was Gao at present?" A skilful examiner was sent who ascertained that Wang came from Bao, who had dictated all the words he had spoken. The examiner asked, "Were you not aware that the crime of entering the palace to murder the emperor is punished with the extinction of all the relations of the would-be murderer?" But added that he would be pardoned on making a full confession. Wang wept and said: "He who first sent me is guilty of great crime; but how could I speak the truth, when my head was to be safe and office bestowed on me?"

When the servants of Gao arrived in great terror, Joo got them secretly instructed that they were in no danger, and when they had assumed their natural looks they were placed before Wang, among the emperor's messengers, but the prisoner could not distinguish them. Just before the public examination in the east Chang, the wind blew a hurricane, a thick fog enveloped everything, and great hail fell. The president of punishment (torture?) of the east Chang cried in a loud voice: "If the will of heaven is such, how terrible must be this affair." The storm abated; Wang was brought out and beaten before a question was asked. He objected saying "you formerly promised

me great wealth, why now beat me?" Bao asked who employed him; he replied, "you employed me, why do you ask me?" Bao in great wrath asked, "What was it you formerly said about prince Gao?" to which he replied that he had spoken only what had been dictated to him; for how could he be acquainted with prince Gao?

Joo now asked whence those robes and swords? to which he answered that they were give him by Lin Zoo. Bao was now terrified, closed the examination, sent Wang the raw juice of the lacker or varnish tree to drink in wine, which deprived him of the power of speech, and privately informed the emperor that Gao had sent that man to murder him.

An old cunuch of about seventy years of age said to the emperor that Gao had always been a faithful minister and could not possibly be guilty of the imputed crime; and turning to Bao said, "Gao the bearded is a most upright man and Jang is envious of him. Why should we of the eunuch clan aid him?" at which Bao was much displeased. The emperor ordered the Board of Punishments to enquire. They beheaded poor Wang. Jang was not more friendly disposed to Gao, that his plot had fallen through; but got him forbidden the court, and forbidden to come nearer than Sinjung of Kaifung.

Five years after, the father of Jang died, but instead of retiring to mourn according to custom, he continued to wear scarlet clothing and transact business as formerly.

Four ministers accused him of lack of filial duty and of covetousness; and others expostulated with him, but he got them off in a comico-tragical way; these four ministers were soon thereafter, contrary to law, severely beaten, and two were dismissed the palace, none daring to say "goodbye;"—one man alone expressing his sympathy by appropriate presents and addresses. The other two were fettered, manacled, imprisoned and after three days, banished. An official of the Board of Punishment memorializes that it was illegal to beat officials. A few days after he was himself beaten and banished to Kweichow (Gweijow).

In 1581 an urgent memorial was presented to the emperor stating that the people of Kiangnan and part of Kiangpei (Jiangbei) were living on the bark of trees, had been suffering from famine for years, and had now collected to plunder. Jang recommended the cessation of all unnecesary works and palace expenditure, and the money to be distributed among the destitute; for that in those same parts, rebellions sprang up in the latter part of the Yooen dynasty. The emperor agreed to send money and reduce expenditure; but offered and pressed, more money on Jang, who at first refused to accept it, pleading the poverty of the people.

In 1598 Fung Bao began to open silver mines,—a proof that the government was hard pressed to make both ends meet.

Two years after, Fungchi, a Shulang of the Board of Rites complained that none informed the emperor of the troubles all over the empire on account of taxation, which was all in the hands of eunuchs. In Yunnan the people rebelled against the taxgatherers, the eunuch receiver general acting with unbounded avarice and cruelty. The governor general of the Kwangs disembowelled himself because of risings for the same reason. The people of Lianghwai, between the Yellow and Yangtse rivers in Kiangsu and Nganhui, burnt and plundered the Yamens; those west of the Liao cut up into pieces the body of an official, and sacked his house.

The wind had torn up a large tree in the grounds of a wealthy man of Yingtien, making a deep hole. Bao accused him of opening silver mines, and though the truth was told his majesty, Bao was permitted to plunder the man.

In 1604, an order was issued to stop all silver-mining, and liberate all who were in prison for non-payment of taxes for silver-mining. This was the result of another memorial by Fungchi, who declared that the hardships consequent upon the opening of silver mines were greater than those of war; and that the mode and amount of taxation were more terrible than silver-mining.

This was only one memorial of many, for year by year the frightful oppression of the people, exercised by the eunuchs in charge of mines, which never did anything like pay working expenses, was freely and painfully made known to the emperor, to whom a word from the eunuchs was of more consequence. The mining profits all went into the pockets of the eunuchs.

In 1609, a Mongol army appeared on the northern frontier, threatening the capital, and caused the greatest consternation in Peking, which was all but bare of everything. The people living outside the Nganding and Duashung gates fled inside the city. But nothing came of it further than letting the officials see how utterly unprovided they were, with everything necessary for defence.

There was an earth-quake that year in Liaodoong; another which sounded like thunder in Kansu (Gansoo); Kiangsi (Jiangsi) and Fukien (Foojien) were flooded, and several hundred thousand lives lost; Shansi was scourged with drought, and Shantung with drought and locusts. For over three hundred miles, the earth was perfectly bare of every growing thing about Junding and Baoding.

In 1615, an unknown man rushed up against the east palace wielding a huge staff with which he knocked down the door-keeper. He was soon surrounded by other eunuchs of the palace and taken.

Memorials daily flooded the emperor from his ministers, some endeavouring to prove the man mad, and others after circumstantial examination, demanding a public examination of the man who had ventured to take the life of the heir apparent; and the utmost excitement prevailed, suspicion at last pointing to a brother of one of the inferior wives of the emperor, who was believed to desire the death of the heir apparent, in order to have one of his sister's sons proclaimed; but it was early discovered that the eunuchs were the principal agents, and they fell in all the more readily with the scheme of the secret plotter, because the heir apparent was no friend to them.

The matter was hushed up in the following remarkable manner. The emperor went to Tsuning Goong (palace), and invited thither all the high officials. They were all thence conducted by the eunuchs to the grave of the emperor's mother, where they performed the "Yi bai san kow."\*

The emperor sat down in a low seat at the left door pillar, the heir apparent stood at his right, his three grandsons in a line at his left. He then spoke out in a loud voice saying :- "Within the court there are many groundless rumours afloat because of the madman who You are all fathers, you all have sons, attacked the eastern palace. why desire to estrange me and my son? I have seen the result of the examinations by the Board of Punishment, and the men implicated shall be put to death. But no innocent man must suffer, lest the peace of heaven be disturbed, and the ghost of our empress mother tremble with fear." Then taking the hand of the heir apparent, he said; "This son has been most filial and I love him dearly." He then, stroking his son's body with the other hand, said, "Since you were an infant I brought you up, till now when you are a full grown man. Had I any desire to injure you, I could have done it long ago; -why harbour any doubts? Moreover the Foo wangt is now many thousands of li hence;—if I summon him not, can he fly hither"?

He then ordered the eunuchs to set his three grandsons; on the stone steps in front, so that all could see them distinctly, and said. "These my grandsons have grown up, what need of further talk?"

Turning round to the heir apparent he wished him to speak out without reserve if he had anything to say. He said :- "As to this madman let him be put out of the way; why hunt up others? We, father and son mutually love each other. You of the outer Court have great discussions, -but if you desire to act as ministers without a prince, do not seek to make me an undutiful son."

One salutation and three bows to the ground while kneeling. Probably him in favour of whom the attack had been made, then at Lo-yang. \$ Sone of the heir apparent, who would naturally succeed him.

Leading his son to the ministers on the right, the emperor asked if they saw how the matter stood. They thereupon bowed down be-

fore the emperor, thanked him and retired.

The would-be murderer was slain on the execution ground; his two uncles, who had urged him on, were banished; the two inferior eunuchs who had managed the affair were put to death in the palace; and the principal agents escaped. Meantime taxation riots went on and famine became more prevalent. In 1617, the capital suffered from drought; Chihkiang (Jujiang), Shantung and Shansi were afflicted with both drought and locusts. The locusts in Hoogwang darkened the sky, in summer there had been drought, and floods in autumn. Kiangsi and Fukien were drowned with floods.

Next year two black spots were seen in the sun fighting; -"a dark sun soon after obscured the sun and there was no light."

In 1619, the large army which fared so disastrously at Hingjing was sent eastwards, and next year the emperor died, apparently heart-broken at the calamities of his people, brought on principally by his own foolish weakness, and the avarice and ambition of the eunuchs.

On the very day of his death, the new emperor whose life had been threatened, issued an order to cease silver-mining and recalled all the eunuchs employed. He also sent off to the army all the money in the treasury amounting to a million taels.

Having ruled little more than a month, the emperor took seriously unwell; first one physician, then another administered pills. He died in his 2nd month's reign. His death was ascribed to poison, which is most probable; for the eunuchs would not be put down without a blow.

The successor was sixteen years of age. Questions of etiquette, precedence, women and eunuchs filled all heads, while the empire was in danger of crumbling away for want of a head, reminding one forcibly of France before 1788.

In 1621, Hwong Tingbi, the cautious general of Liaodoong was several times accused of negligence and deception, and at last recalled. This again revived the disputes between the eunuch and patriotic party, the latter at last prevailing so far as to get a commission appointed to go to Liaodoong and report. The report, in 1622, was highly flattering to Tingbi, but while it was being read, the Manjows had taken advantage of Tingbi's absence and seized all the cities and country of Liaodoong.

The history of the eunuch Wei Joonghien, will, better than any detailed account, give a picture of the Chinese Court at Peking, its

utter effeminacy and corruption.

As a youth Wei was fearless, daring and strong. He gambled with youngsters, drank deeply and delighted in riding fleet horses and in archery,—he could hit any desired spot with an arrow.

After his native place became too hot for him about 1589, he fled, became a eunuch, and entered the eunuch service in Peking.

While *Tienchi* was yet the emperor's grandson, Wei was most attentive and kind to him, taking him wherever he wished to go. The boy was therefore very fond of his company.

Wei Chao, another cunuch, introduced Wei into the palace to prepare good food for the mother of *Tienchi*. In the same palace lived the empress Kua, milk-mother of *Tienchi*, with whom both these cunuchs had improper intercourse.

On account of the disturbance consequent on the etiquette of enthroning Tienchi, an order was issued to slay all the eunuchs and servants in the principal palace (Chienching). Among these was Wei, who with tears besought Wangan, another eunuch of good character and great influence, to save him. Wangan did so. Soon thereafter Chao and Wei were struggling and making a noise in Kua's room, both the worse for drink. The emperor heard the disturbance, made enquiry, and was told they were there with Kua waiting his majesty's pleasure, and his majesty was naturally satisfied. But Kua hated Chao and loved the other, and therefore secretly moved the imperial mind, till at last Chao was dismissed, sent to Fungyang and there strangled. There was now no rival to Wei who ruled Kua, and Kua ruled the emperor, and "misery was at its height."

An attempt was made to break the power of these two. A censor reported that it was illegal to have Kua in the principal palace, petitioning to have her removed to another. The emperor agreed, and also sent Wei to Wangan to be examined. Wangan reproved and dismissed him, exhorting him to act more wisely in future.

At night Kua returned to the palace again and never rested till she got the emperor to remove Wangan from being chief of the eunuchs, the post being given to a friend of Wei's.

But not satisfied with having Wangan degraded, Wei got him removed to Nan haidsu,\* under charge of the Tidoo of that place, where Wangan was compelled to commit suicide.

Wei being a scholar, wrote out or changed all imperial papers, according to pleasure. He and his paramour were honoured with gifts. One censor who dared remonstrate was reproved, and another who spoke warmly of the danger to the state, was degraded.

It was illegal to carry arms of any kind inside the palace grounds, but Wei instituted a corps of a "myriad" eunuchs, who drilled daily inside the "forbidden" city, all clad in mail; and he seriously reprimanded the censors who opposed this infringement of the law. A eunuch practising with a bomb, in the emperor's presence, got his hand

<sup>\*</sup> A lake immediately south of Peking.

badly wounded by the bursting of the bomb, which nearly killed the emperor.

Li Hüen, widow of the late emperor, was not on good terms with Kua and Wei. She was ordered to commit suicide. Arranging in order all the presents by the late emperor, she strangled herself. Jang. an inferior wife of the emperor, conceived and according to custom, the fact was publicly noted. Empress Kua, probably fearing her own term of favour might be shortened, accused her to the emperor of improper conduct, whereupon, she was condemned to be starved to death. She was confined in the "Fasting-room." Some time after, it rained. She crawled out, and holding up her hands, caught and drank some mouthfuls of water falling from the eaves, and then died. Fung, a concubine, urged the emperor to stop the drilling of the eunuchs. Kua and Wei hated her. The emperor sentenced her to death. Li, another inferior but favourite wife of the emperor, besought him not to kill Fung. Kua got her also condemned to starvation. But Li. knowing how Jang had died, had, every day since, hid away small portions of food in different parts of her rooms, on which she now lived. Her two enemies were enraged at her living so long and had her degraded to a menial position in the palace.

The censor, Yang Sien, was at last constrained publicly to accuse Wei of twenty-four capital crimes,—the murder, degradation, banishment or dismissal of faithful ministers, and the establishment of his own creatures, his oppression of the people, his assumption of imperial authority and state, his whole conduct opposed to the letter and spirit of all the laws and customs of the Ming, being the principal. The fourteenth was that he made the emperor's servants carry the cangue ("Kang" the Jia); threatened to destroy the emperor's relations by marriage; endeavoured to ruin the three empresses, who were supported† by all the Privy Council. The twentieth was, that of old the (East Chang) eunuchs were employed only in ferreting out conspiracies, having no authority in the state; but since Wei became its chief, even dogs and hens were not safe from molestation.

Wei was terrified when he heard the memorial read, and went weeping into the presence of the emperor, who, at the instigation of Kua, paid no attention to the memorial, though the accusations were signed by a hundred great officials.

Four months after, the censor himself and his friends were all dismissed. One of them was degraded to the rank of the common

<sup>\*</sup> Probably locked up in her own quarters, as was the mother of the preceding emperor, after entering which not a particle of food was given her.

<sup>†</sup> The Privy Concillors supported the Jiao fang—"pepper house;"—the empresses' dwellings being so called because the walls are daubed over with a mixture of pepper and mud to dostroy all disagreeable smells, vox populi.

people; for he could not be tortured while an official. He was then imprisoned, and day after day examined under torture, to make him say something by which those officials, and especially Hwong Tingbi, could be sentenced to death. But "to the death" he remained firm against accusing the innocent. This worthy, Wang Wunyen, neither saved himself nor his friends, for he and Yang Sien perished in prison; another censor also perished with several others and Tingbi was beheaded in the place of execution.

After this blow the patriots were silenced. The Boards and Yamens were remodelled, Wei filling all the posts. He had a seal given him with the characters "Defender of the Imperial Mandates;" and his paramour had another, with—of all titles, "Holy woman."

In 1626 the emperor agreed to a proposal made by Wei's flatterers, that a temple be erected on the Siboo lake at Hangjow in honour of this holy eunuch. From all parts of the empire presents came flooding in to fit up the magnificent temple in a manner worthy of his holiness. The people's lands were taken to endow it, their houses pulled down and their trees destroyed to build it.

The image of Wei was of fragrant lign-aloes, the head and all the members being fitted on, so as to move as if living; the heart and intestines were made of gold, jade, pearls and gems; the clothing of the finest hair. At the special desire of the emperor, a small hole was left in the top of the head to have four kinds of fragrant flowers inserted. The head happened to be too large for the hat, the artist in terror began to pare off part of the head, but the priest weeping, restrained his hand from the sacrilege.

Next year the emperor took very unwell, which caused the greatest terror out and inside the palace, but specially to Wei, who ceased not to sway his body to and fro. The emperor called in his younger brother Sin Wang, who was to be his successor, advised him to be a good ruler like Yao and Shwun, and in order to be so, to pay particular attention to what Wei Joonghien advised. The Wang went out and the emperor died.

Wei was the first to seek out Sin Wang to inform him he was now emperor, but the Wang avoided him in fear. He would taste no food in that palace, nor would he have an audience of the ministers, keeping himself entirely alone, fearing foul play.

Soon after the enthronement, Wei, seeing he had nothing to hope and much to fear in the palace, besought leave to retire from his public duties into private life. His petition was refused and Kua dismissed the palace.

For some time none dared to publicly accuse Wei, because of his influence, but two months after he was sent to Fungyang and his estates

confiscated, one official accusing him of ten crimes. Soon thereafter he and his paramour were put to death, when it was discovered that she was pregnant, and the eunuch no eunuch. The emperor, enraged at the discovery, had a general investigation, when a great number of false eunuchs, friends of Wei's were discovered, and every one of them put to death. The head was cut off Wei's dead body, and Kua's dead body cut to pieces, amid a nation's rejoicing.

The result of another petition was the removal from the Boards of the "five tigers and five leopards," relations of Wei's, who had been rulers of their respective Boards; their property was also confiscated. Gradually did the weeding process go on, some being slain, some dismissed.

The heirs of Yang Lien, Tingbi and the others slain by Wei were exempted from the payment of the sums demanded of them, in name of misappropriation of imperial monies by their slain ancestors.

Thus auspiciously did the last of the Ming emperors begin his It was however an easy matter for this Louis 16th, to dismiss, or execute the worthless men whom he found in power, and with whose doings he was intimately familiar before he became a public man; but the man who could weep before his ministers, when complaining of their disobedience to him was not the man for the helm of state, when the ship was labouring and straining in every seam, as he found her. For when he ascended the throne, he found a people ground down to the dust by the avaricious and heartless eunuchs who swarmed over the land, and filled all the paying offices, or those which by cruel exactions could be made to pay. For notwithstanding the frequent droughts which killed the budding spring, the locusts which devoured the full-grown summer, and the floods which year after year blasted the hopes of autumn, the preceding emperor was no less wroth than his eunuch master, when any minister proposed a reduction of taxes.

No wonder if discontent became universal, and the bonds of society became loosened in China, where bad years are regarded as the sign of heaven's anger with their emperor, and desertion of him; and where if heaven forsake him, it is no crime to take up arms against him.

Risings more or less serious, and plundering and burning more or less cruel, followed on the heels of every famine, and as a rule the example was set by the underfed or non-fed soldiery, who should have preserved the peace :- and it is not surprising that men preferred to go with their bow and arrow to plunder food for themselves and their starving families, rather than remain to be taken to prison for arrears of taxes, which when paid, went to feed a set of good-for-nothing eunuchs.

We shall particularize only one insurrection, which however, was more the offspring of ambition than of hunger. In the end of 1621, levies were raised throughout the empire to put down the Manjows; among others forward in collecting troops was Shua Tsoongming, an official of Sz'chuen, who never failed to perform any duty with which he had been entrusted; but who, though of externally decorous deportment, had the disposition of the bird of prey,—seeking solitude and independence. He memorialized the emperor to the effect that his son was busy levying troops for Liaodoong. In addition to those raised by father and son, he sent two officers to the governor for more men. The governor probably distrusted the man, or could not easily spare his men, but handed over all the weak and the old soldiers, without provender or money.

Once collected together, the two officers who thus had grounds enough to incite the men to rebellion, attacked and murdered the governor, and were speedily joined by Tsoongming and his troops in investing the provincial capital, which was long and bravely defended by a censor. It was reported in the city by men who had been seized by the insurgents and escaped, that the rebels were to attack the city in "dry land boats," as all their previous attacks had been defeated.

Next year in February, Joo Sieyooen routed the rebels with great slaughter outside the city gates. He was created governor. At length the robbers, many thousand strong, rushed out of the forest with a great shout. Among them appeared an immense thing like a boat, several stories high, and five hundred feet long, both sides of which were hidden from view by a covering of matting. On the level top of it stood a man with his long hair untied floating in the wind, a naked double edged sword in his raised hand, and beside him waved a flag made of feathers. It was drawn by many hundred oxen, and inside were many hundred men, each with a ballista or bow with which burning material could be thrown all over the city, for the top of the "boat" was higher than the city wall. The appearance of this boat caused great commotion in the city and Sieyooen seeing it, said it was a Lügoongchua,\* and could be successfully resisted only by a Bwoshu,+ which is made of an upright beam of strong wood, in the top of which is inserted a wheel, by means of which a stone of a thousand catties can be raised to the top and let fly as easily as if it were a pebble. These stones falling upon the boat would break it to pieces.

Before the engine of destruction approached near enough to test his gigantic ballista, he sent out a detachment of his most fearless men

<sup>\*</sup> 呂 及 車, The "Carriage of Duke Lü," probably being the name of the inventor, whom we have not been successful in tracing out.

<sup>+</sup> 駁石.

with ballistas to hurl great stones to terrify or kill the oxen. So well did these behave that the cattle turned back and fled; and amid the consequent confusion of the robbers, they were fiercely attacked and driven back.

This rebellion extended to Kweichow province, and long continued to tax the energies of the officials of those provinces, now smouldering now blazing, but it never could be said to be extinct, though the principal leaders were slain and the armies scattered in 1629.

In the winter of 1628 bands of robbers sprang up in Shensi, where several successive seasons of famine had driven the poor to despair. They gradually collected together under Wang Jiaywun, who was celebrated for his daring generalship, and was surnamed the "Eight Great Wangs," as being alone equal to eight.

But January of next year saw the rise of a man destined to be greater. Li Dsuchung was a native of Miju hien of Shensi, born of poor parents, a letter carrier by profession, and by choice an archer and horseman. He collected the numerous bands of robbers in his neighbourhood into a large army, which however was utterly defeated by Hoong Chungshow, Li fleeing alone. But within the year he earned for himself the title of Chwangjiang, "Leaping Leader," probably from his sudden attacks.

Responding to a summons by the emperor for men from all quarters to extinguish the Manjows, the governor of Shansi, marched with an army towards the capital, which however mutinied, joining the robbers, and over ten thousand of them nominated Gao Yingchien the Chwang Wang, or "Leaping Wang," their chief, who for years retained his command and position.

After many vicissitudes, sometimes flying a solitary man, sometimes sacking and razing cities at the head of half a million men, Li Dsuchung, the "One-eyed" robber, at length gained such power, that he feared no man. He crossed the Yellow River and seized several provinces in the south, having over a million men at his command in Honan and surrounding provinces.

Another robber who had been Li's companion in arms for a time, set out with an independent band and seized Kweichow, Szechuen and Yunnan.

Li besieged and took the capital of Shensi, which he was advised to make his headquarters, with the hope one day of establishing his rule over at least half of China. While his men were still under rigorous discipline, he followed the counsels of men of position who joined him, and from policy, did not now murder every man in the cities taken; but appointed officials, assumed a style for his reign and that of his adopted son. He made rapid progress in taking the cities of the north-west of

China, till all Shensi and Shansi were in his hands. He then marched with little opposition against the capital and invested the west side of it. The eunuchs within opened communications with him and the siege went on slowly, the wretchedly misgoverned and misled besieged agreeing to fire a few blank shots per day after giving notice to the besiegers.

This could end only in one way, and at length one of the gates was

opened, and Li's men entered the capital.

The weak but well-intentioned emperor, after providing for the safety of the heir apparent, taking with him, a few of his more trusted attendants, tried to escape, incognito, now by one gate, now by another; but the guards would not permit him to pass through. He then returned, went to Wanswi hill and there committed suicide.

It is written, and probably correct, that after he was recognised, a paper was found upon him, in which he lamented the judgments of heaven against his unfortunate but beloved people, who were everywhere stricken down by yearly famines, and more cruel robbers; confessing that if he were individually the cause of these judgments, it was neither from want of will to obey the decrees of heaven, nor of earnest and constant endeavours to enforce the laws of heaven, but from the selfish obstinacy of his ministers, who never heeded his commands.

This paper which showed his goodness of heart, manifested his weakness of character, and is of a piece with his reign, which was so miserably terminated not because he was an evil ruler, but because he was no ruler. If he could not control the ministers always in his presence, much less could he govern the provinces, where every man did that which was right in his own eyes.

These ministers who were wont to hasten at the summons of his bell to do him honour, hid away in their holes when that bell was rung for the last time at his command; but they all speedily found their way to the side of Li, when the bell was rung by his orders, welcomed their new lord and accepted a re-investment of their former offices at his hands.

One man alone was wanting to establish the authority of Li,—the Pingsi Bai, Woo Sangwei, who had been opposed to the Manjows at Ningyooen of Liaodoong,—whom he summoned to the capital, and who came by and by, but with an army.

While Dworgwun was collecting the Manjow troops in order to scour and secure all the territory outside Shanhaigwan, and if possible push through that narrow gateway into Chihli, Wang Yoongji had been empowered to treat with the Manjows for peace, as the rebels had then drawn near the capital. Woo Sangwei, with the title of Pingsi Bai, was ordered to abandon all the land outside Shanhaigwan,

and march to the defence of the capital. He departed,—but with half a million of people following him for protection. Thus he marched slowly, taking sixteen days to pass through the gate and only after twenty days march did he get to Fungzun, west of the Gwan, where he heard that the capital was taken and the emperor dead. He therefore stood still, for his men were thrown into the utmost confusion.

Sangwei's father, Woo Siang, had been Dsoongbing of Jinjow, being himself a Liaodoong man. There he had acted so badly or unfortunately, that he was committed to prison. His son followed him to battle and would be a soldier, though he had received no commission. He forced himself into recognition and won position by bravery. He had so distinguished himself as commandant of Ningyooen, though his victories are unrecorded by Manjow historians, that the Peking Court looked to him as the only man who could successfully cope with Li Dsuchung. He was therefore summoned to relinquish all Gwandoong and hasten to the capital, while he was created Pingsi Bai, and his father from the prison was made Tidoo of the barracks of the capital.

Before he had won himself such fame he used to eat and drink and make merry with a boon companion, who had a lovely singing girl, with whom Sangwei fell in love and bought for a thousand taels. During the thickened troubles which overshadowed Liaosi just before the Chinese lost it, he sent this girl to his father's house in Chihli,—probably in Peking. His father, like the other Peking magnates, gave in his adhesion to Li, one of whose subordinates saw the beautiful girl and took forcible possession of her.

Sangwei heard of this at Fungzun where he had halted, and in his unbounded wrath sent off two letters in reply to the summons of Li,—one to his father renouncing him for ever for permitting the abduction of the girl, the other to Dworgwun who was then at Lienshan on his march southwards, where we left him in a former chapter. This letter prayed for Manjow aid in "enquiring after the guilt" of the rebel Li, for murdering Sangwei's emperor, from whom he had received so many benefits, and concluded by an implied promise of adhesion, if his request was complied with;—not mentioning however what we believe to have been the true cause of this hasty and irrevocable decision; for his conduct all through was on a par with that of his fellow-warriors and with most warriors,—patriotic as long as it was his interest to be so.

Meantime he encountered and entirely broke a force of twenty thousand men sent by Li to take Lanjow, eight thousand of whom joined his forces. Dworgwun replied to this delightful message by marching as quickly as he could, passed Ningyooen and drew up ten

"i outside Shanhaigwan, sending a letter to Sangwei expressing his great grief at the sad news from Peking, the receipt of which had "left no hair on his head or nails on his fingers."

Nor was Li inactive, for he had already chosen two hundred thousand picked men and marched eastwards to crush Sangwei. He detached twenty thousand horse under Bai Gwangan, who had been already defeated by Sangwei, to attack Sangwei's rear. Sangwei at once rushed upon these, cannonaded and scattered them; and seeing that no time was to be lost,—the Manjows, knowing the game was in their hands, waiting on,—he rode into the Manjow camp accompanied by five hundred horse, and had his head shaved, a queue plaited,\* and oath of allegiance made, when he returned into Shanhaigwan, a very long city of one street, splendidly protected by several gates, forming three independent cities.

On the morrow of his visit to the Manjow camp, Sangwei, while urging the immediate entrance of the Manjows, issued from the west gate against Li's men, who were close at hand. A short, fierce and bloody contest followed, for Li's army had learned confidence and valour from a long series of triumphs, and Sangwei retired within his walls.

Sangwei was ordered to stitch a piece of white cotton on the shoulder of his men as a distinctive badge, and himself to begin the fight against the enemy's centre.† Li's left wing rested on the hills, while his right touched the sea, ten li inside of the Gwan. The Manjows were to march along the sea outside the Gwan, and occupy the enemy's right, for their men could not be spread over against more than half of the enemy's line. They were however drawn up at some distance and not seen by the rebels, their leaders being ordered to be cautious, for though rebels their foes were not to be despised.

Li had taken the precaution to bring with him the heir of the late Ming emperor and the various Wangs, so as to bring their moral influence to bear against Sangwei and his troops. Sangwei's father was also there. If Li could only root out this one man, he would be lord of China; for already the greatest part of China was in his hands, and all would be as soon as he secured these last ten li of territory in the remote north-east corner of Chihli. One small victory more and he would be undisputed master of the Flowery Kingdom. And he

<sup>•</sup> It is said that formerly the Chinese wore their hair as the Coreans do to this day, who neither shave nor cut the hair, but before marriage wear it hanging loose, and after marriage cut off part behind the head, while the remainder is collected together and bound in a knot on the top of the head, which necessitates a peculiar fashion of skull cap.

The Doong wha too affirms, that Sangwei advanced the extreme of the right wing, which must mean that he marched so as to form line with the Manjow right, for he would be cut off if opposed to the extreme of the enemy's line, while the Manjows were at the other extreme.

was wise enough to be cautious as well as active in opposing Sangwei, whose reputation as a soldier was long made.

Sangwei with his handful of troops dashed right against the centre of Li's army, and was soon surrounded by the rebels several deep. In a frightful storm of sand and gravel raised by a terrific wind, his men fought bravely every man wounded; but they could only hold their own, each wounding and killing several robbers.

Dworgwun and two of his brothers were on horseback on a hill looking on. Judging that the moment of action had arrived, the order was given to twenty thousand Manjow horse, to gallop into action at Sangwei's left. These horses were all protected by breast-plates, and their riders all clad in mail.\*

The moment had now arrived to determine who should in history be called the robber and rebel, and who the conquering hero; for the victorious is the noble party, and the defeated the sinner.

The Manjows with three great shouts flew at the ranks of Li; the wind stopped at that moment, the blinding storm was hushed and Li's men opened their eyes to behold the mail and queues of the Manjows. With a cry of "The Manjows are upon us," the ranks began to waver, to break, to flee, Li himself was the first to gallop off the field. He was soon followed by all his army, who were pursued and unresistingly cut down by the whole Manjow force for forty li.

Dworgwun ordered all the soldiers and people of Shanhaigwan and neighbourhood to adopt the Manjow "tail" and cut off the rest of their hair.

Li stopped his flight in Yoongping whence he sent messengers, among whom was an old acquaintance Jang Zwolin, the superior of Sangwei at the disastrous battle of Siwongshan, to tempt Sangwei by proclaiming the emperor's heir. But Sangwei did not believe in the sincerity of the overture, or believed his interests pointed another way and continued to press the fugitives.

Li therefore retreated on the capital where he put to death Sangwei's father and family and the Ming Wangs, in the public execution grounds, loaded as many carts as he could collect with spoils, set fire to the palaces† and marched westwards.

The spoils, seized after that battle at Shanhaigwan, of horses, camels, satins and silks were incalculable. Pingsi Wang was afterwards presented with a jade girdle, a dragon-embroidered court dress,

<sup>\*</sup> The breast-plates of the horses were of iron, but the # kia of the riders is said to have been of many layers of Cotton-wool, quite as good a protection and more easily worn.

<sup>†</sup> It was conduct like this which distinguished the "robber" from the "civilized" warriors in Chinese eyes, and we much fear the pulling down of houses and palaces by the allies did not help to convince the Chinese that "Waigwo" is anything but barbarous. Chinese believe in emptying palaces, but not in burning them.

a sable robe, a magnificent horse with a splendid saddle, a quiver, bow and arrows, besides a sum of ten thousand taels.

The Manjows followed after the rebels, passing the capital without entering. On the first of the 5th moon they crossed Loogow bridge. Next day they came up with the rebels at Chingdoo. The spoil of the capital had been sent on ahead and the rebels determined to make a stand with their best troops.

A wind blew a dust storm on that day as at Shanhaigwan, but the wind was in the back of the Manjow army, which pressed against and again completely routed the rebels, who fled into Shansi.

In order to gain the affections of the people, the Manjow soldiers had to swear before starting on their expedition, that they would slay no innocent person, burn no man's house and destroy no man's property, while proclamations were issued, that the army was sent to protect the people and destroy their plunderers.

On the first of the 5th moon, Dworgwun the guardian Wang, who now began to act as if sole guardian, entered the capital and soon received notice of the submission of Tientsin and all the walled cities east and north of the capital. But Baoding and the neighbourhood to the south of the capital was in the hands of the rebels, while Shantung, Honan, &c., hearing of the defeat of the robber, murdered his officials and proclaimed for Foo Wang who had been set up in Nanking.

While the Manjow army and Woo Sangwei were hotly pursuing the retreating robbers, the Zooi Chin-wang in Peking was flooded with learned memorials and dinned with eloquent advice as to the proper mode for establishing peace and restoring order.

It was on the 1st of the 10th moon, (about beginning of November) 1644, that the child Shwunju was enthroned in Peking, having just arrived from Moukden, which however has never ceased to be an important city, having its own five Boards, the number of Manjows in it apparently preponderating greatly over the Chinese.

The Daching dynasty was born of war, cradled and swaddled in war, grew up in war and must, in the nature of things in China, perish of war, after passing a wonderfully long reign, with scarcely one year's perfect peace.

Of the many conflicting and warring parties of their time the Manjows had the best heads if the weakest arms; progressing and triumphing by political sagacity even more than by wise bravery.

Dworgwun wisely summoned the ablest and most learned Chinese to his Councils, sought, received and acted upon their advice, sometimes to the chagrin and disappointment of some of his friends. He at once fully and frankly adopted the laws formed and left by the Ming dynasty, which form the backbone and sinew of Manjow law to this day. He freely conferred offices of all grades upon competent Chinese. He adopted many Chinese customs, the only Manjow custom made imperative being the shaving of the forepart of the head, and adopting of the Nüjun queue, the change of cap and a slight change of fashion of clothing. But women's clothing and the fashionable cramped feet remain to this day the same,—a reason why a conservative government should bestow the power of voting on women!

J. R.

# STATISTICS OF THE SHANTUNG PROTESTANT MISSIONS.

CHEFOO.

LONDON MISSION.

THE first Protestant missionary who settled at this port was the Rev. J. Edkins, B. A. who arrived from Shanghai, in the summer of 1860. He removed to Tientsin in the course of 1861, and the mission has not been since renewed.

#### PARIS PROTESTANT MISSION.

The Rev. O. Rau of this mission came to Chefoo from Shanghai in December, 1860. Shortly after, he removed to Tientsin, but returned to Chefoo in the latter half of 1861. He was joined the same year by the Rev. Mr. and Mrs. Bonhoure. In the summer of 1861, Mrs. Bonhoure died; and Messrs. Rau and Bonhoure both left for Europe in September, 1862; since which, the mission has had no representative in China.

# SKETCH OF THE ENGLISH BAPTIST MISSION.

By REV. T. RICHARD.

This has been an unfortunate mission. Of seven missionaries during the last fifteen years, the first two were taken on from other societies, in connection with which they had laboured in south China. One of these, the Rev. C. J. Hall, died just after preaching his first sermon in Chefoo; the other the Rev. H. Kloekers, arriving on the death of the former, took up the work, built a small chapel thirty miles inland, baptized about fifteen in three or four years; at the end of which period, owing to certain differences, his services were discontinued. Of the other five, one, the Rev. R. Laughton, died in 1870, after diligent training of, and adding to, the young church. Two, the Revs. W. H. McMechan and E. F. Kingdon, returned home within two years of their arrival in China, on account of ill health. One, Dr. Brown, was a qualified medical man, who commenced medical mission work in 1871; but as he and the home committee did not see eye to

eye, after three years his connection with it was also severed. The remaing one, Mr. Richard, who arrived in China in 1870, is still, but alone, in charge of the station. Thus illness, differences and death, have each at different times taken a couple away, leaving only one actual worker at a time, for most of the period since the establishment of the mission. Of the six, five were married. The two widows returned to England immediately on the death of their husbands. When will this afflicted mission see better days?

As to method, —distant and rapid itinerating, like travelling, was once the practice; but now settling down in some central position from which repeated and lengthened visits are made to the most promising places, is adopted, as more satisfactory. For inland residence, it is believed native costume has some advantages, and is therefore adopted. Chingchow foo, where Mr. Richard resides this year, alone, is two hundred and thirty-six English miles away from the nearest open port, and was not occupied by any foreigner before though visited often.

The following statistics of this mission were furnished by Mr. Richard in 1875.

This society first began work at Chefoo in 1860.

From the commencement, there have been altogether seven male missionaries, five of whom have been married.

There is at present one ordained missionary.

The mission has three chapels.

There are three out-stations.

There is one organized church.

There are five native preachers, one of whom is ordained and in pastoral charge, being supported by the native church.

From the commencement, 61 adults have been baptized.

The numbers at present in church-fellowship baptized are 36 male and 13 female—or 49 in all.

The annual contributions of the native members amount to \$22.50.

The following notes on the *Medical* work of the mission, are from the pen of Mr. Richard in 1875.

"The medical mission was continued only for three years, including time for learning the language. Six students—at different times—got more or less medical instruction.

A work on the practice of medicine was being translated. Since Dr. Brown's departure, a dispensary has been continued, under the superintendence of a native. From the beginning those patients who can afford it, have been expected to pay; the pay being barely sufficient to cover current expenses, not including medicines. Most of

the money comes from the sale of powders to cure opium-smoking. This amounts to more than all the rest put together! Philanthropists may here see the curse of opium."

The medical mission at Chefoo, which was the first in China connected with this society, was begun in 1870.

There is a dispensary.

The number of dispensary patients for the year amounts to 2,869. These are from all classes of the community.

The annual expenditure amounts to \$180, paid from the general fund of the mission.

The native contributions just about cover the extra miscellaneous expenses.

We received the following note on the *Itineraney* of the mission, from Mr. Richard in 1875.

The English missionaries and native assistants, paid and voluntary, engage in this work.

The modes of travelling are—on foot, by donkeys, mules, mule litters, earts and barrows.

The following are the chief cities visited.

In 1872, on a journey in Manchuria, the cities of Moukden, Lao-ching and the Corean Gate; the most distant point reached being Shin-ping p'u, a day's journey inside the Corean Gate.

In 1873, a journey was made to the provincial city of 濟南 Tse-nan, the most distant point reached.

In 1874, the same journey was repeated.

In 1875, the prefectural city 青州 Tsing-chow was visited; this being the most distant point on the journey.

The out-stations of the mission are at-

#### STATISTICS OF THE AMERICAN SOUTHERN BAPTIST MISSION.

This station was commenced by the Rev. J. L. Holmes, who arrived there with Mrs. Holmes in September, 1860. In December he was joined by the Rev. J. B. Hartwell and his family from Shanghai. In March, 1861, Mr. Hartwell left for Tăngchow. In October of that year, Mr. Holmes was killed by the rebels. Mrs. Holmes went to Tăngchow in 1862. In 1873, Mr. Hartwell returned to Chefoo, and remained till 1875, when he left for the United States.

The following statistics of this mission were received in 1875.

This station was commenced in 1860.

There have been from the commencement, two ordained missionaries, both married.

The mission has three chapels.

There are two out-stations.

There is one organized church.

There are three native preachers;—formerly there were three others.

One of the native preachers is ordained, and in pastoral charge,
being supported by the native church.

The two other preachers are paid by foreign funds.

The number of baptisms from the beginning, have been 83 adults. The numbers at present in church-fellowship are 43 male and 20 female—or 63 in all.

The native contributions amount to \$133 per annum.

# AMERICAN PROTESTANT EPISCOPAL MISSION.

In 1861, the Rev. H. M. and Mrs. Parker, with the Rev. D.D. and Mrs. Smith, arrived in Chefoo, to commence a station of this mission. In October of the same year, Mr. Parker was killed by the local rebels, and Mrs. Parker left for America. In the summer of 1862, Mrs. Smith died, and Mr. Smith left for America soon after. There has been no attempt to renew the mission since that time.

#### AMERICAN PRESBYTERIAN MISSION.

In July, 1862, D. B. McCartee, M. D. went to reside at Chefoo, being the first of this mission to occupy the station. The Rev. H. and Mrs. Corbett arrived from America to join the mission on January 8th, 1864, and after a temporary residence at Tăngchow, settled at Chefoo the same year. In 1865, Dr. McCartee left for the south. Miss C. B. Downing joined the mission in 1866. The Rev. L. W. and Mrs. Eckard arrived in 1869. In 1871, the Rev. J. L. and Mrs. Nevius from Tăngchow joined the mission. In 1874, the Rev. L. W. Eckard left for the United States, on account of ill-health.

We are indebted to Dr. Nevius for the following summary received in 1875.

The Chefoo station was commenced in 1862.

From the commencement there have been altogether four married missionaries and a single lady.

There are at present two ordained missionaries—one of whom is married—and a single lady.

The mission has one chapel,—chiefly built of brick, and capable of seating about two hundred and fifty persons.

There is one out-station,-at Chi-mi, 130 miles distant.

There are four organized churches,—one in Chefoo, and three in Chi-mi.

There are five native preachers,—one of whom is ordained, and in pastoral charge, being partly supported by the native church.

There are two students preparing for the ministry.

The mission has three colporteurs.

Two Bible women are employed.

The numbers of baptized from the commencement have been 244 adults and 89 children—or 333 in all.

At present there are 141 male and 88 female members in church-fellowship—or 229 in all.

The native contributions from the Chefoo church amount to about \$50 per annum. The Chi-mi churches are under the charge of a native pastor, who receives most of his support from the native church members, who contribute about \$35, per annum.

In reference to Schools, Dr. Nevius writes in 1875 :-

"A boys' boarding-school has been in operation nine years, and has had on an average twelve pupils. A girls' school has also been maintained for eight years, with an average of twelve pupils. Another girls' school has been kept up for three years, in which are five boarders and a few day-scholars, having in connection with it an industrial class of forty women, who attend three afternoons in the week. The pupils in these schools are taught Christian books, the Chinese classics, arithmetic, geography and history, all in the native language.

For the following notes on the Itinerancy of the mission given in 1875, we are indebted to Dr. Nevius.

The foreign missionaries accompanied by a native preacher, and the native preachers and catechists by themselves, engage in the work. The journeys are made—on foot, by carts, donkeys, mules, horses, and mule litters; stopping at native inns.

Dr. Nevius makes, as a rule two journeys a year, spending in this work about two months in the spring and two in the autumn. His time is principally spent in repeated visits over the same region, including the cities of 菜陽 Lai-yang, 即墨 Tseǐh-mih, 膠州 Keaou-chow 高 宏 Kaou-meǐh, 諸城 Choo-ching, 沂州 E-chow, and 日 黑 Jǐh-chaou, the farthest point reached being about three hundred miles distant.

Mr. Corbett and Mr. Eckard, both now in the United States, have itinerated much in the same way; but spending less time and travelling shorter distances. The aggregate distance gone over in the year is about three thousand miles.

# NATIONAL BIBLE SOCIETY OF SCOTLAND.

The agency of this institution was commenced in China in the beginning of 1864, when the Rev. A. Williamson arrived in China the second time, as the representative of the society. The head-quarters of the mission are at Chefoo, from which it extends its operations to the distant regions.

Dr. Williamson furnished us with the following note in 1875.

Foreign personnel of the mission.

Chefoo. Rev. A. Williamson, LL.D. Agent, arrived in China, 1855.

Robert Lilley. Assistant, ..., 1869.

Peking. W. H. Murray. do. , , , , 1871.

The agents of the society have travelled very extensively, having been repeatedly through all parts of Shantung province, and in several directions through north, south and central Manchuria;—also through the provinces of Chihli and Shanse, and portions of the provinces of Shanse, Honan, Hoopih, Hoonan and Szechuen.

Scriptures distributed (mostly seld) up to October 31st, 1874, 146.023 vols.

Books and tracts (mostly sold) up to October, 155,338 vols.

## UNITED PRESBYTERIAN CHURCH OF SCOTLAND MISSION.

The Rev. A. Williamson, LL.D., came out to China the third time in connection with this society in 1871. The Rev. J. MacIntyre, and W. A. Henderson, L. R. C. S. E. also arrived in 1871. The Rev. J. Ross came out in 1872, and left the following year for Newchwang. Mr. MacIntyre left for Newchwang in 1875.

From the Rev. A. Williamson, LL.D., we received the following note regarding this mission in 1875.

This society commenced operations in China in 1871; when the Chefoo station was established.

There have been four missionaries from the commencement, two of whom have been married.

There are two out-stations.

There are eight native assistants of all kinds.

There are thirty members in church-fellowship.

Mr. Henderson furnished us with the following items of information regarding the medical work of the mission at the end of 1875.

The medical mission was commenced in April, 1871.

There is one hospital with twenty-five beds.

There are two dispensaries.

There is a medical missionary.

There is one native in training.

The average of natives treated annually in the wards, for four years—1872 to 1875; and the average annual number of dispensary patients for the same period, is 5,899. The patients are mostly from the agricultural population.

The average annual expenses for three years—1872 to 1874—amount to £196, 4s. 8d.; the amount being defrayed from the funds

of the society.

It is only for a few expensive medicines that any charge is made.

The following particulars respecting the *Itinerancy* of the mission, were received in 1875, from the Rev. J. MacIntyre and Mr. W. A. Henderson.

Besides the foreign missionaries, a native teacher is engaged in the work. The journeys are made by wheelbarrows, carts, horses and mule litters.

From April to July, 1872, Mr. MacIntyre made a journey from Chefoo by the district city of 辩 Wei, the prefectural city of 青州 Tsing-chow, the town of Chow-tsun, the provincial city of 清 市 Tsenan, and the prefectural city of 東 昌 Tung-chang.

From November, 1872, to March, 1873, he made a second journey, through the cities of Wei, and Tse-nan, the prefectural city of 爱州 Yen-chow, the departmental city of 海雪 Tse-ning, the district cities of 鄒 Tsow and 曲阜 Keŭh-fow, the prefectural city of 泰安 Tai-ang, and the district city of 博山 Po-shan, back by the city of Wei.

In August, 1873, he made a third journey, to Tse-nan, the pro-

vincial city.

In August, September and October of the same year, Mr. Henderson visited the district city of 黄 Hwang, the cities of Lai-chow, Wei, Tse-nan, Tai-ang, Keŭh-fow, and the district city of 蒙 陰 Mung-yin, the latter being the most distant point reached.

From December, 1873, to March, 1874, Mr. MacIntyre made a journey through the cities of Wei and Tse-nan, intending to visit the prefectural city of 開對 K'ai-fung in Honan province; but was not allowed to cross the Yellow river, thirty le before reaching the city.

Mr. MacIntyre's fifth journey was made in June, 1874, through the cities of Tseih-mih, Kaou-chow and Wei.

# MISSION OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

This mission is of very recent origin, having been commenced at Chefoo on October 3rd, 1874; so that at the time our reports were received in 1875, it had only been in existence a few months, and the resident missionaries were still in the initial stage of studying the language. The Revs. M. Greenwood and C. P. Scott, who arrived together on the above date, are still the only representatives of the mission there.\*

# TANGCHOW.

# PROTESTANT MISSIONS IN TANGCHOW.

· By Mrs. Crawford.

Written at the request of the resident Missionaries.

The first Protestant Mission in Tangchow was begun in 1861, by Rev. J. B. and Mrs. Hartwell, of the Foreign Missionary Board of the Southern Baptist Convention. They rented a large native house in North Street, and commenced operations almost immediately. The people generally seemed well disposed, but soon the literati held a consultation and aetermined to place themselves in secret opposition. Hence, on the arrival in the following May, of Messrs. Gayley and Danforth with their families, of the American Presbyterian Mission, it was found difficult to secure for them eligible dwellings on any condition. This policy the literati continued for several years, until finally discovering they could no longer carry it out with safety to themselves, they abandoned it.

These two missions were subsequently reinforced as follows:—the Baptist by the arrival of—

				in	1862.
				,,	1863.
				,,,	1872.
				22	1873.
nd Mr.	Hartw	ell with	his		
				22	1873.
rival o	f				
	• :•			in	1861.
				33	1862.
				99	1864.
				. ,,	1864.
				33	1867.
		•••		22	1869.
				99	1869.
				,,	1870.
M.D.,				,,,	1871.
				99	1873.
	ad Mr. foo, rrival o	ad Mr. Hartwefoo, crival of—	nd Mr. Hartwell with offoo, crival of—	ad Mr. Hartwell with his efoo, crival of—	ad Mr. Hartwell with his effoo, ""  rival of—  in  ""  M.D., ""

In the account of the Peking missions given in our May-June number, we omitted
to mention that this society had a mission there for little more than a year,—from
the summer of 1863 to the summer 1864. The two missionaries were the Rev. J.
P. Michell and J. Stewart, M. D.

388	STATISTICS OF THE SHANTUNG						[September-		
Miss Dickey,							in	1873.	
Rev. J. and M.	rs. Shaw,						53	1874.	
Mrs. Danforth	died,						,,	1861.	
Mr. Gayley,	,,						99	1862.	
" Capp,	,,						"	1873.	
Mrs. Mills,	,,						32	1874.	
Miss Patri			Dr. M	Ieadow	s of Nin	gpo in	18	70, and	
Mr. Danforth l							in	1862.	
Mrs. Gayley		,					,,	1862.	
Dr. Patterson,	for Am	erica,			4 4/		,,,	1871.	
Mrs. Patterson	, ,,	99					99	1872	
Dr. Bliss,	,,	,,					,,	1874.	
Miss Dickey,	,,	,,					**	1874.	
Mr. and Mrs. (	Corbet for	Chefoo					,,	1864.	
Mr. and Mrs.							**	1871.	
Dr. and M	rs. Neviu	s, Mr. a	nd Mrs	Mills,	Mrs. H	olmes,	Mr	. Hart-	
well, Mrs. Cros	sette and	Mrs. C	app (M	liss Bro	own) ha	ve ma	de v	risits to	
	have ref								

# Methods of labor.

Before chapels could be fitted up, the gentlemen preached daily on the streets, and to such persons as they came in contact with: while the ladies instructed those women whose curiosity brought them to see the foreigners. Temporary chapels were however soon opened. Messrs. Hartwell and Crawford used the front rooms of their respective dwellings; the Presbyterian Mission leased the room on East Street long known as Chin Shin T'ang, and fitted up a part of their Tung Ta Tsz premises which is still thus occupied. So long as the congregations justified it, daily services were held at these places; -afterwards, on market days, and the Sabbath. Street preaching has never been abandoned; though of late years it has been mostly on summer evenings, when the people come out to enjoy the cool breezes. Every spring and autumn, preaching tours have been made among the surrounding towns and villages;-by the Presbyterians, mostly to their several Ping-tu stations-near Lai-chow Foo, in Chow-yuen city and Tsai-li; by the Baptists, to Hwang Hien, Pe-ma, Shang-tsuang, Hwangching and She-liang. Messrs. Mills, Nevius, Mateer and Crossette have made repeated trips to Tse-nan Foo, the Capital of the province, and Mr. Crossette spent more than a year there, to establish with Mr. McIlvaine—a mission in that important city. Proclaiming the Gospel in the chapels and on the streets of cities, villages and market towns, at great fairs by the way-side, to the literary and military competitors

during the government examinations—in their studies to such as come, and of late years the regular teaching of theological classes, have been the principal occupation of the missionaries. The ladies have persistently, under great difficulties, visited from house to house, instructed visitors and classes of women, aided in the country work, and superintended and taught schools. Attention has been given by most to preparing books for churches, schools and general distribution.

### Schools

Irs. Nevius,					in	1862	disbanded,	1863.
Irs. Hartwell,					99	1863	99	1864.
Irs. Mills,					,,	1867	,,	1871.
Irs. Hartwell,					33	1868	,,	1870.
Irs. Holmes,					99	1870	still eon	tinues.
Irs. Capp,					99	1873		
s now carried	on by	Mrs.	Crosse	tte.	In	these s	schools hav	e been

A boarding-school for boys was established by-

Mr. Mateer's was subsequently enlarged and now employs two native teachers. In these schools are taught, besides the full course of chinese classics, geography, grammar, history, evidences of christianity, chemistry, natural philosophy, the Scriptures, astronomy and mathematics. A number of the students have become christians, and some are preparing for the ministry. Mr. Hartwell began a school in 1872, which, since his removal, has been carried on by the native pastor and teacher.

Mrs. Holmes had charge of a day-school for boys, from 1863 to 1867 and established another in 1871, which she afterwards transferred to Miss E. Moon. These boarding and day schools have received a great deal of personal attention from the superintending missionaries. Several attempts to open day-schools for girls have proved total failures. Efforts however, to teach women and girls to read at their own homes, have not been altogether without encouragement, and are prosecuted with untiring diligence. Most of the Christian women have also learned to read.

## Churches.

The North Street Baptist Church was organized by Mr. Hartwell in 1862, with eight members. Others were soon added and the increase, with some intervals has been steady. In 1868 a religious interest began in connection with this church at Shang-tswong in Chow-yuen

hien and more than twenty were baptized that year. In November, 1870, on account of Mr. Hartwell's anticipated visit to America, Woo Tswun-chao was ordained pastor, and has been supported by the church as such ever since. It has now sixty-three members, with two assistants, and the two out-stations at Chefoo and Shang-tswong.

The Presbyterian Church was organized in the autumn of 1862, with seven members. Some years subsequently, Chin Shin T'ang chapel was given up, and places rented on main street at Shin tien and at Chow yuen, where for a year or two native assistants sold books and preached. After the church grew stronger, it rented a chapel and supported a preacher for two or three years at Tsai-li. At Ning-kya, near Lai-chow-foo there is a church of twenty four members, and services are kept up by the natives. In Ping-tu district, churches have been formed at Tie-ling tswong, Sa-ko and Loo-kya keu. Yuen Ke-yin was ordained pastor of Sa-ko and Loo-kya keu in 1874, and is supported by those two churches, with a grant in aid from the mission. These four, with the church at Tăngchow number one hundred and seventy communicants. The mission has employed, first and last, six native assistants.

The Monument Street Baptist Church was organized by Mr. Crawford in 1866 with eight members. As a principle, no assistants have been employed; but more or less voluntary labor has been done by the native Christians. They hold regular Sabbath services near Whongching, and for two years a chapel was rented by the church, and preaching kept up at Mung-kya. There are now fifty-eight members.

# Chapels.

Only native houses fitted up were used for this purpose until August, 1871, when the Presbyterian Church in the north-east part of the city was dedicated. A year afterwards, the Monument Street Baptist Church was dedicated. These are both neat foreign built houses, well adapted to their purposes, and amply large for the present congregations. Since their occupation, regular Sunday-schools have been carried on in them after the home model;—the Presbyterian with about eighty scholars; the Monument Street, about sixty. The North Street Church still worships in the front room of Mr. Hartwell's former residence.

# Students of Theology.

The classes in theology have been managed in different ways, though the substance of the teaching has been essentially the same. All stand mainly in need of a knowledge of the Bible, its facts and doctrines, with a little geography and history to throw light upon it. Systematic theology has been taught by lectures, and in Dr. Nevius' compendium; and exercises have been required in written and ex-

temporaneous discourses, and essays on given subjects. Only Mr. Mateer has taken a class through natural philosophy and astronomy. The Presbyterian students here and at Chefoo have together two sessions per annum of three months; each followed by a like vacation;—a spring session in Chefoo,—an autumn one in Tăngchow. Their expenses are paid and a small sum allowed them from a special fund, contributed principally by the missionaries on the field.

Mr. Crawford gives his students certain lessons which they prepare at home. They come up quarterly, spending a week or ten days reciting what they have learned, reading essays, hearing lectures, &c. They receive no compensation, but are entertained in plain style as guests during the time.

Tangchow, July 13th, 1875.

# STATISTICS OF THE AMERICAN SOUTHERN BAPTIST MISSION.

The following statistics of this mission were received from the Rev. T. P. Crawford in 1875.

This station was commenced in 1861.

There have been from the commencement, two ordained missionaries, both married, and three other missionary ladies.

At present there is one ordained missionary—married, and three other missionary ladies.

The mission has one chapel—foreign-built. Formerly it rented a chapel in the country, but has given it up.

There is one out-station—at Hwong-ching, seventeen miles south of Tangchow.

There is one organized church.

There are no paid preachers; but several preach more or less voluntarily.

Several of the christians engage voluntarily in distributing books, and some act as Bible-women.

The number of baptisms from the beginning have been 66 adults. Of these 6 have been excluded from the church, 4 have died, and one has been dismissed by letter.

The numbers at present in church-fellowship are 35 male and 18 female or 53 in all.

The native contributions amount to about \$12 per annum.

We have some notes on the *Itinerancy* of the mission, received from the Rev. T. P. Crawford in 1875.

The foreign missionaries and native assistants engage in this work. Travelling is accomplished by horses, donkeys, sedan-chairs, and on foot.

There is no native agency paid by foreign funds; all being left to the operation of the voluntary principle. The missionaries as well as the native christians make frequent excursions to the villages around the city of Tăngchow, within a radius of thirty miles, for the purpose of preaching the Gospel, and distributing books among the people. The missionaries cultivate the field in the immediate vicinity, leaving long and expensive journeys to others. The native christians appear to love to preach, and they are all encouraged to do so to the utmost of their ability. Their labours in this way become free and natural. They seem also to equal in amount those stimulated by payment. The practice is free from many objections, and fosters among the disciples, a spirit of love, honour and self-respect.

Mr. Hartwell has visited Shin-tien,—20 miles from Tăngchow—about fifteen times; Shang-tsuang,—70 miles distant—about five times; Hwang-hien and Pe-ma—20 and 30 miles distant—about sixty times; and the prefectural city of Lai-chow—80 miles distant—twice.

# STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. C. W. Mateer for the following summary received in 1875.

The Tangchow station was commenced in 1861.

From the commencement, there have been altogether eleven male missionaries—ten of whom have been married—and two other missionary ladies.

There are at present four ordained missionaries—two of whom are married—and one other missionary lady.

The mission has ten chapels.

There are eight out-stations.

There are five organized churches.

There are five native preachers, one of whom is ordained and in pastoral charge, being partly supported by the native church.

There are three students preparing for the ministry.

One colporteur is employed.

The numbers baptized from the commencement have been 214 adults and 50 children—or 264 in all.

At present there are 113 male and 45 female members in church-fellowship—or 158 in all.

The annual native contributions amount to \$81.66.

The Revs. C. R. Mills and C. W. Mateer gave the following notes in 1875, regarding *Medical* work in this mission.

All the clerical missionaries have done more or less medical work. There have been two physicians in connection with the mission. Dr. Patterson arrived in the spring of 1871, and returned to the United States in November of the same year. Dr. Bliss arrived in June,

1873, and returned to the United States in June, 1874. He had treated perhaps 500 out-patients, and his services were highly valued.

Mr. Mateer, though not a regular medical practitioner, has been compelled by circumstances, to do at various times, a good deal in this department of service. He has dispensed medicines, it may be to the value of \$50 a year; treating perhaps an average of 100 to 150 patients.

For the following notes on the *Itinerancy* of the mission given in 1875, we are indebted to the Revs. C. R. Mills, C. W. Mateer and J. F. Crossette.

The foreign missionaries and Chinese assistants engage in this work. The journeys are made by mule litters, carts, donkeys, mules, and wheelbarrows.

In 1865, Mr. Mateer made a tour through the cities of 黃 Hwang, 素 州 Lai-chow, 菜 陽 Lai-yang, and 棲 霞 Tsie-hea, in all a distance of 220 miles.

In 1866, he made another tour, through the cities of Hwang, Lai-chow, 濮 Wei, 青州 Ts'ing-chow, and Chang-k'eo, in all about 700 miles.

In 1867, Mr. Mills made a three months journey with his catechist, passing the cities of 沂州 E-chow, 秦安 Tai-ang, 曲阜 Keŭhfow, Yang-chow—the most distant place visited in the province—and 濟南 Tse-nan, being accompanied so far on the way by the Rev. Dr. Williamson of the Scotch Bible Society. Thence he proceeded to Tientsin, Peking and on to the Great Wall. He sold Bibles and other Christian books on the occasion to the amount of \$200.

From May 23rd to June 23rd, 1871, Mr. Crossette made a journey to Tse-nan, in all 600 miles.

From September 1st to the 13th of the same year, Mr. Crossette made a journey in company with Dr. Nevius, to Lai-chow and 平度 Ping-too, in all 200 miles.

From November 28th, 1871, to January 6th, 1872, Mr. Crossette made a journey to Tse-nan, a distance of 960 ke, and back, in all 600 miles.

From September 11th to October 7th, 1872, Mr. Crossette made a journey in company with the Rev. H. Corbett, to Lai-yang, 即显Tseĭh-mǐh, and 膠州 Keaou-chow, in all 300 miles.

From November 21st to December 19th of the same year, Mr. Crossette, accompanied by Dr. Nevius, visited Tseĭh-mǐh and other places, in all 300 miles.

From February 13th to May 17th, 1873, Messrs. Mateer and Crossette made a journey through the cities of Tai-ang, Keŭh-fow, Tse-nan, Ts'ing-chow, and 流清 Lin-tsing on the Grand canal, the most distant point. The whole journey was about 900 miles.

From October 8th, 1873, to July 23rd, 1874, Mr. Crossette was on a tour to Lai-chow, Tseih-mih, Wei, Tse-nan and other places, in all 700 miles.

From August 22nd to September 15th, 1874, Mr. Crossette made a journey to Lai-yang, about 100 miles.

From March 9th to May 7th, 1875, Messrs. Mills and Crossette made a journey to Tse-nan, Wei, Ts'ing-chow and other places, with a native assistant, in all about 600 miles.

From June 11th to July 1st, 1875, Mr. Crossette made a journey to the district city of Wei, the whole distance being about 300 miles.

Mr. Mateer has visited the district of Tse-hee, 40 miles distant, about twenty-five times; the district of Ping-too, 120 miles distant, five times; and Chow-tsun, 50 miles distant, three times.

Mrs. Mateer has made the following trips, sometimes with Mr. Mateer, and sometimes in the convoy of a reliable native:—

To Tse-hea city and district 40 miles distant, six times, three times being accompanied by her sister Miss Brown; to Chow-tsun, 50 miles distant, once; and to Ping-too and Lai-chow, making a round trip of 250 miles, three times.

Miss Brown made a journey to Ping-too.

The Rev. E. P. Capp, with Mrs. Capp (formerly Miss Brown) made a journey to Ping-too. Mr. Capp also twice made the same journey in company with Dr. Nevius.

The following are the out-stations of the mission:-

Ning-kea,		 	90	miles	west	from	Tăngchow.
Le-koo tswang,		 	90	29	do.	,,	,,
Tea-sing tswang	,	 	110	,,	south-west	,,	23
Loo-kea k'io,		 	110	,,	do.	99	33
Sa-ko,		 	110	,,,	do.	99	99
Chow-tsun,		 	50	99	do.	33	. 99
Shin-tien,		 	20	33	south	"	23
Tsai-le,		 	35	33	do.	,,	,,

## TSENAN.

The Rev. J. S. McIlvaine sent us the following figures in 1875, for this recently-occupied ground, where he has been the only resident missionary.

This station was commenced in 1871.

There has been but one missionary from the commencement, who still resides there.

There is one chapel.

From the commencement there have been 3 adults baptized—2 male and 1 female, who are still the only church members.

WE give here a few titles of books in the Mandarin dialect, additional to those we have already recorded, a great part of them being written by residents in Shantung province.

進数要理問答 Tsin keaóu yaou lè wan ta. "The Convert's Catechism." Rt. Rev. Bishop Boone, D.D. 73 leaves. Shanghae, 1846.

This was republished in 1874, with the term I Chin shint substituted for A as the term for "God."

悔 改 說 晃 Hwuy kaè shườ leờ. "Discourse on Repentance and Faith." D. B. McCartee, M.D. 10 leaves. Ningpo, 1847.

This was reprinted at Ningpo in 1852, in 8 leaves, with the title 战 悔信 耶穌 暑 說 Kaè hwúy sin yây soo löö shwð; and again at Shanghai, in 1860, with the title 悔 战信耶穌 說 暑 Hwúy kaè sin yây soo shwö löö.

整 現 總 論 Ling hươn tsùng lún. "Brief Discourse on the Soul." D. B. McCartee, M.D. 3 leaves. Ningpo, 1848.

This was reprinted at Shanghae, in 1863.

天帝宗旨論 T'ëen ti tsung chè lun. "Discourse on the Divine Perfections." Rev. W. C. Milne. 22 leaves. Shanghae, 1848.

Another edition was published at Shanghae, in 1849, in 18 leaves.

人所當求之福 Jin sò tong k\*éw che fük. "True Happiness." Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1856.

教世主派耶穌一人 Kéw shé choò che yûy soo yǐh jin. "Jesus the only Saviour." Rev. W. H. Medhurst, D.D. 3 leaves. Shanghae, 1856.

人不信耶穌之故 Jin pšh sin yây soo che koó. "Why the Heathen make light of the Gospel." Rev. W. H. Medhurst, D.D. 6 leaves. Shanghae, 1856.

失羊歸 牧 Shih yang kwei müh. "The wandering Sheep returned to the Shepherd." Rev. W. H. Medhurst, D.D. 4 leaves. Shanghae, 1856.

君子終日為善Keun tszè chung jih wei shén. "A well-spent day." Rev. W. H. Medhurst, D.D. 7 leaves. Shanghae, 1856.

歲終自察行為 Súy chung tszé ch'a hing wei. "A Discourse for the New Year." Rev. W. H. Medhurst, D.D. 4 leaves. Shanghae, 1856.

恶者不得入天國 Go chày pǔh tǐh juh t'ëen kuổ. "Who are excluded from the Kingdom of God." Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

祈祷上帝之理 K'é taou sháng té che lè. "Prayer." Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

善者受難 獲益 Shén chay shów nán hwo yǐh. "The Good Man in Affliction." Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856,

善人考終命 Shén jin k'aou chung ming. "The happy Death of the Righteous." Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

死至猝不及備 Szè ché tso pǔh k'eih pé. "Death comes like a Thief in the Night." Rev. W. H. Medhurst, D.D. 5 leaves. Shanghae, 1856.

安息通書 Gan seih t'ung shoo. "Sabbath Calendar Catechism." Rev. S. Carpenter. 29 leaves. Shanghae, 1857.

張遠相論 Chang yuen seang lun. "Dialogue between Chang and Yuen." Rev. M. T. Yates. 27 leaves. Shanghae, 1857.

福音合称便蒙Füh yin hỏ ts'an pēen mung. "Harmony of the Gospels." D. B. McCartee, M. D. 142 leaves. 1861.

頌揚吳神歌 Sung yang chin shin ko. "Hymn Book." Rev. J. L. Nevius. Shanghae, 1862.

耶穌教官話問答 Yây soo keaóu kwan hwa wān tā. "Christian Catechism." Mrs. Nevius. 21 leaves. Shanghae, 1863.

Another edition of this was printed at Shanghae in 1868, in 20 leaves, and another in 1874, in 18 leaves and 22 leaves.

耶穌聖激問答 Yây soo shing keaón wän tä. "Catechism of the Christian Religion." Rev. W. Muirhead. 6 leaves. Shanghae.

Two other editions of this printed at Shanghae, in 6 and 7 leaves respectively.

訓兒與言 Heun urh chin yên. "Peep of Day." Mrs. Holmes. 59 leaves. Shanghae, 1865.

This was reprinted at Shanghae in 1867, in 62 leaves; again in 1869 in 29 leaves; and again in 1874, in 62 leaves.

醒世夏言 Shing she leang yên. "Rousing Words." Rev. A. Williamson. 2 leaves. Shanghae, 1866.

造译版書 Tsaoù yang fan shoo. "Foreign Cookery in Chinese, with a Preface and Index in English." Mrs. Crawford. 29 leaves. Shanghae, 1866.

張遠兩友相論 Chang yuen leang yew seang lun. "Dialogue between the two Friends Chang and Yuen." Rev. H. Corbett. 60 leaves. Shanghae, 1868.

舊約節錄啓蒙 K'éw yǒ tseǐh lǔh k'e mûng. "Old Testament History made easy." D.B. McCartee, M.D. 98 leaves. Shanghae, 1868.

文學書官話 Wan heò shoo kwan hwa. "Mandarin Grammar." Rev. T. P. Crawford. 56 leaves. Shanghae, 1869.

書思到頭終有報 Shen go taou t'ow tsung yew paou. "Good and Evil requited." Rev. H. Corbett. Sheet tract. Shanghae.

畧論 葉 集 Lēŏ lún seĭh tseĭh. "Christian Ritual." Rev. T. P. Crawford. 18 leaves. Shanghae, 1870.

讚美詩 Tsán mei she. "Hymn Book." Rev. T. P. Crawford. 31 leaves. Shanghae, 1870.

耶穌為誰 Yây soo wei shuy. "Who is Jesus?" Rev. C. W. Mateer. Sheet tract. Shanghae, 1870.

孩子受洗禮論 Hai tsze show se le lún. "Discourse on Infant Baptism." Rev. C. W. Mateer. 23 leaves. Shanghae, 1871.

類揚興神歌 Sung yang chin shin ko. "Songs of Praise." Rev. J. L. Nevius, D.D. 118 leaves. Shanghae, 1871.

婚 史 公 禮 Hwan tsang kung le. "Marriage and Burial Ritual." Shantung Missionaries. 13 leaves. Shanghae, 1871.

+ 條誠 Shǐh t'eaou kéae. "The Ten Commandments." Rev. C. W. Mateer. Sheet tract. Shanghae, 1871.

耶穌教略說 Yây soo keaóu leö shưō. "Outline of Christian Doctrine." Rev. J. S. McIlvaine. Shanghae, 1871.

三個閨女 San kŏ kwei neu. "Three little Daughters." Mrs. Crawford. 28 leaves. Shanghae, 1872.

配音書 Pei yin shoo. "Phonetic system of writing Mandarin." Rev. T. P. Crawford. 7 leaves. Tăngchow, 1872.

西國樂法啓蒙 Se kwō yō fā k'e mûng. "Principles of Vocal Music." Mrs. Mateer. 124 leaves. Shanghae, 1872.

信 經 十 誠 主 禱 文 Sin kang shih keae choo taou wan. "The Apostles' Creed, Decalogue and Lord's Prayer." Rev. T. McClatchie, M.A. Shanghae, 1872.

瑞四國孩童故事 Suy sze kwő hae fung koo sze. "The Swiss Boy." Mrs. Nevius. 31 leaves. Shanghae, 1873.

古國鑑器 Koo kwō kèen leŏ. "Epitome of Ancient History." Rev. T. P. Crawford. 86 leaves. Shanghae, 1873.

未救稿告文 K'ew kew taou kaou wăn. "Prayer for Salvation." Rev. C. W. Mateer. Sheet tract. Shanghae, 1873.

官話 淺白稿 告 文 Kwan hwa tseen pih taóu kaou wǎn. "Simple Prayer." Rev. J. L. Nevius, D.D. Sheet tract.

圖說張 T'oô shườ chang. "Pictorial Sheet." Shanghae.

真宰論 Chin tsac lun. "Discourse on the True Lord." Rev. J. S. McIlvaine. Sheet tract. Shanghae, 1874.

耶穌論 Yây soo lún. "Discourse on Jesus." Rev. J. S. McIlvaine. Sheet tract. Shanghae, 1874.

警世論 King she lún. "A Rousing Discourse." Rev. J. S. McIlvaine. Shanghae, 1874.

小,問答 Seaou wan ta. "Child's Catechism." Mrs. Crawford. 45 leaves. Shanghae, 1874.

創世記問答 Chwang she ke wan ta. "Catechism of Genesis." Rev. C. W. Mateer. 191 leaves. Shanghae, 1875.

靈魂引階 Ling hwan yin keae. "Child's Book on the Soul." Rev. C. R. Mills. 59 leaves. Shanghae, 1875.

救世當然之理 Kéw she t'ang jên che le. "Philosophy of the Plan of Salvation." Rev. T. Richard. Peking, 1876.

# GOD κατ' έξογην. By REV. THOS. McCLATCHIE, M.A.

### PART I.

THE learned Cudworth states that the pagans not only signified the supreme God by proper names, "but also frequently by the appellatives themselves, when used not for a god in general, but for the God, or God κατ' έξοχην, and by way of eminence. And thus & θεδο and θεὸς are often taken by the Greeks, not for θεῶν τις 'a god,' or one of the gods,' but for God, or the Supreme Deity."\*

When a Christian speaks of "God by way of eminence," he does not mean "the Supreme Deity," for this phrase implies the existence of inferior deities; but, "the Supreme Being," that is, the only God, Jehovah. When a heathen uses the word "God by way of eminence." he merely means the highest being with which he is acquainted, viz. the Divine Reason or Supreme Soul of the whole universe, who is certainly not Jehovah, inasmuch as, in all systems, eternal matter is associated with him.

Cudworth shows that not only is the word "God" thus used by the heathen, "by way of eminence" for their "First God," but that it is so used for Jupiter, their "Second God;" whom, as he is both Demon and God, they also style Demon by way of eminence; e. gr. "Moreover as the word Θεὸς was taken κατ' ἐξοχὴν, or 'by way of eminency' for the Supreme God, so was Λαίμων likewise."+

Jupiter'st distinctive designation, as is well known, is Nous or Mens, or Mind; and this "Mind" was regarded as emanating from the "First God," being therefore inferior to him by nature, though not in time, both being equally eternal. Cudworth gives abundant proof that a threefold life of the world was generally held throughout Heathendom; the following are a few of his authorities on this point:-

1. Macrobius "acknowledged above the sun and heaven, first, an eternal Psyche, which was the maker and creator of them both; and then above this Psyche, a perfect mind or intellect; and lastly, above that mind a God, who was verè summus, 'truly and properly supreme,' the first cause, and the most omnipotent of all gods."|

Here we have evidently three gradations in the life of the world. viz. 1.° The supreme God; 2.° Mind, or rational Soul; and 3.° Soul or Anima Mundi.

Intell. Syst. Vol. i, p. 429.

Vol. i, p. 430. The Jupiter of the Philosophers; see Enf. Hist. Philos. i, p. 111.

Vol. ii, p. 164.

- 2. "The paternal Mind is the second God, and the immediate demiurgus or opifex of the soul." i. e. Anima. Hence Plutarch makes both "Mind and Matter subject to the supreme" God, that is, the First God. †
- 3. The Pythagoreans‡ also, held that "the first one (πρῶτον "εν) or unity, is above all essence; that the second one (Δεύτερον εν) which is that which truly is, and intelligible, according to them is the ideas; and that the third, which is psychical or soul, partaketh of the first unity and of the ideas." "The first Father of the Triad (τριάδος) having produced this whole creation, delivered it to Mind or Intellect: which Mind the whole generation of mankind, being ignorant of the paternal transcendancy, commonly call the first God."§

Hence we learn further, that the supreme God was called, in numbers, "the first One" or an indivisible unity; that the second God or "Mind" was called, in numbers, "the second One, i. c. a divisible One or Monad, and the third or inferior portion of the "intelligible" or Mind, was the anima mundi. Plato's gradation in the life of the world is similar to this, viz. 1.° Unity; 2.° Mind; 3.° Anima (ψνγη).¶ The second God or "Mind," we are also told here, is commonly exalted by Heathendom into the place of the first power.

The first God was represented by a plain sphere, and the second God, or Mind, or Jupiter, was the animated sphere or world, commonly called "Heaven," which is divided into a Monad and a Dyad; the former being designated "God," and the latter "Demon," by Pythagoras and others. Of these Gods no images were allowed.\*\*

We shall find, on examination, that this triple gradation in the life of the animated universe, (viz. 1.º Unity; 2.º Mind or Rational Soul; and 3.º Anima) is held by Confucius and his followers; and that the Chinese like the rest of the heathen world commonly worship the second God instead of the first: all which plainly shows that, the systems of Confucius and of the ancient western philosophers, must have emanated from a common source.

In order to understand the Confucian system clearly, let us revert to the period before the present heaven and earth, during which nothing whatever existed beside the bare materials from which the present universe was formed; and having thus discovered the component parts of the world, we shall then proceed to form it from these.

I. The component parts of the Universe.—In the first paragraph of part I, of the 49th Sec. of his works, Choo-He tells us what the component parts of all things are; he says, "In the whole universe

Vol. i, p. 485.

Vol. i, p. 485. † Ibid. p. 330 note. † Vol. ii, p. 312.
Monad. § Vol. i, p. 484. ¶ Ibid. p. 601, also, pp. 484-485.
Cf. vol. ii, pp. 5, 6, 10 note; 28 n; 119 n; 127 n; 131. Lewes' Hist. Philos. i, 57, 96.
(4th, Edition). See also "Confucian Cosmogony" Plate I.

there is no such thing as \$\frac{1}{2}\$ Khe without \$\mathbb{H}\$ Le, or Le without Khe?\* Le inherent in Khe therefore is the compound origin of all things. Heaven, earth, man, the lower animals, and all creation in fact, are formed of this Le and Khe. Le, he further states, is Incorporeal, and the Khe is Corporeal. † Hence this Le is the only Incorporeal thing in the whole universe, as nothing else except the Khe yet exists; and the Khe, as it "is coarse and has dregs," is the matter from which all things are made. Thus the great origin of the world and of all things therein, is, so far, an incorporeal principle inherent in matter, and these two although totally distinct things, yet, are never separate from each other. As to time, both, we are told, are eternal, yet Le is self-existent and the Root, whereas the Khe is generated by, or emanates from it. The Khe in this compound is an eternal, infinite. animated air, from which every portion of creation, from heaven and earth down to the meanest insect, is formed; Le being the force or power which acts upon it.

II. What this Le is, we are told very plainly by these philosophers, as the few following passages chosen out of many will show:

1. 化底是氣.....神底是理 Chang-tsze, Sec. i, p. 7. "Khe is that which is transformed......Le is SHIN.

Here then we have plainly the first Shin of the Confucian philosophers, or Shin "by way of eminence."

2. 神也者妙萬物而為言者也. Yih King. "Shin is the appellation of him who adorns the myriad of things."

Com. a. 問所謂神者是天地之造化否曰神者即此理 Sing-le & e. Sec. ii, p. 23. "Being asked whether this appellation Shin refers to the maker and transmuter of heaven and earth, he (Choo-He) replied, Shin is just that Le (which does so)." "If Le (Shin) had no existence, then also there could not be any heaven, or earth, or man, or things" &c. Choo-tsze, Sec. 49, Part I, par. 12.

Com. b. 理則神而莫測 Sing-le &c. ii, p. 24. "This Le is just Shin, and is Incomprehensible."

Hence the creator or framer of the universe from the eternal matter or *Khe* is styled both Shin and *Le*, and this too, completely independent of whatever English meanings may be attached to these Chinese words.

3. 神者理之妙者也貫動靜而無不在超形氣而不可知 Sing-le &c. v. p. 18. "Shin is the Adorning Le (of the Yih King); it connects motion and rest, and is Omnipresent; is more excellent than bodily form or Khe and is Incomprehensible."

This statement of the heathen philosopher seems reproduced by the German materialists of the present day, whose favourite text is, "no matter without force, and no force without matter."
 Ch. Quarterly Review, Ap. 1877, p. 91.
 Par. 4.

4. 神理机 Ibid. p. 35. "Shin is Le."

5. 神者理也氣之主理以主氣氣以載理 Ibid. "Shin is Le, the Lord of the Khe; Le rules over the Khe, and the Khe contains the Le (inherent-in it)."

6. 蓋神理也化氣也 Ibid. p. 43. "Now Shin is Le, and that which is transformed is the Khe."

7. "In the whole universe there is no such thing as Khe without Le or Le with Khe." Choo-tsze, 49. "Separate from Khe there is no SHIN, and separate from SHIN there is no Khe. Two Chings, vol. ii. ch. xi, p. 4.

Thus we have finally, as the great origin of all things, and before the existence of any thing else whatever, two things from which every particle of the universe is formed, viz., an incorporeal, self-existent, eternal principle, called SHIN, inherent in eternal, infinite matter Khe, which emanates from it, and is therefore inferior to it; Shin being "more excellent than the Khe" (see above, 3). "All things have visible traces, but Shin who is in their midst is invisible. Shin is never separate from matter. Hence Shin is the incomprehensible being who is in the midst of all things, and adorns them."\* Hence the name "The Adorner" given to this "First Shin" in order to distinguish it from the second, and all other Shin.

It is plain from the above passages that the Khe or matter from which every particle of the universe is formed, is animated; secondly, that SHIN is the supreme soul (reré summus) of this matter, and thus superior to it; and thirdly, that the highest power or force known to the Chinese philosophers is a soul and not a personal being, which they call SHIN.

Here then we have the Shin κατ' έξοχην of the Confucianists, who thus make it the supreme soul of the whole universe, just as the ancient western philosophers made their Theos κατ' έξοχην the supreme soul of all things; and both Stoics and Confucianists make the union between this power and matter as close as the union between the body and the soul in man. The Chinese term Shin therefore, beyond all doubt or question, means "God" in the sense of pagan nations, just as the terms Theos and Deus do.

The Khe or Matter, being thus endowed with life, is regarded as the "Great Extreme" of all things, only on account of the presence of the Shin κατ' ἐξοχὴν in its midst; e. gr. "Because of it's one Shin, it (the Khe) is called the "Great Extreme," + &c.

According to the Chinese philosophers therefore, the great origin

<sup>\*</sup> Yih King, Vol. xiv, p. 17, 15. Imp. Ed. † Yih King, Vol. iv, 3, 16 Cam. Here is evidently the "Monotheism" ascribed by Cudworth to the whole pagan world,

of all things consists of one Shix inherent in matter; according to the Stoics, of one "God" inherent in matter; and these two component parts, of the universe exist before any single thing in the whole world is formed.

The term III. which, as we have seen from the quotations given above, is one of the names of the supreme SHIN. I have translated "fate" in my "Confucian Cosmogony" and also in the "Translation of the Yih King." In the introduction to the latter work p. vii. I have stated my chief reasons for adopting this translation of the word; and as these reasons have not vet been proved to be ungrounded. I see no necessity for making any alteration. I am quite willing in this, as in every other point, to learn from the youngest student of Chinese, provided he proves that I am mistaken. Choo-tsze, in Sec. xlii, p. 1., has the following passage bearing on this subject "Being asked the difference between (the designations) heaven, and destiny (1), nature, and Le; whether 'heaven' refers to self-existence; 'destiny' to flowing forth and being conferred upon all things; 'nature' to the complete form which each of the myriad of things obtains in order to exist; and 'Le' to each matter and thing having it's own law (which it must obey); yet, spoken of unitedly, then heaven, Le, destiny, and nature, all designate the same Being; is this correct? He replied: just so; some persons however now say that 'heaven' does not refer to the azure sky; vet, in my opinion the azure sky must not be omitted." A Ming is the destiny or portion of good and evil assigned to each individual in life; this is the Moiog of the western philosophers. Le is the law by which every thing in nature is placed, and which, as the force inherent in the universe, exacts obedience from all; that is to say fate, or the Avayun of the west. All the first missionaries to China, including Visdelou, have translated Le by "fate." "Principle of order" so frequently used, is equivalent "fate."\*

This Shin is unquestionably the "God" of the Stoics, according to whom "Soul of the world, reason of the world, nature, universal law, providence, destiny—all mean the same thing." Nor with them either was the azure heaven omitted; for, "By Zeno, Chrysippus, and the majority of the Stoics, the seat of this efficient force was placed in the heaven."† Let us now see how exactly this Shin κατ' ἐξοχὴν of the Chinese philosophers corresponds to the Theos κατ' ἐξοχὴν of the western pagans.

I. The Great Origin of all things is Matter (Khe) and force (Le).
"Whilst therefore they (the Stoics) assert that every thing really existing must be material, they still distinguish in what is material

See Bishop Boone's Essays; Dr. Legge's "Notions," &c. Dr. Medhurst's "China," &c.
 Zeller, pp. 140, 145.

two component parts—the part which is acted upon, and the part which acts, or in other words matter and force."\*

II. This force is SHIN and is unproduced.

"Universa ex materia et ex Deo constant,...potentius autem est ac pretiosus quod facit, quod est Deus, quam materia patiens Dei." Ibid, p. 136, note. The universe consists of God and Matter. But that which acts, which is God, is more powerful and more excellent than matter which is under the controll of God.

The pagan theologers, only a few Ditheists excepted, "though they supposed matter to be self-existent, yet, did they conclude that there was only one unmade or unproduced God, and that all their other gods were γεννητοι in one sense or other, if not as made in time, yet at least as produced from a superior cause."+

"God is the oldest of all things, because he is unmade (ayévvnτον)."‡ In Confucianism therefore, we have one self-existent, unmade Shin (i. e. God) inherent in eternal, generated matter—the source and fountain of all life.

3. Fate, destiny, nature, are some of the names of this Shin variously employing his power in the universe.

So also the Stoics: "You may mention nature, fate, fortune: names of this kind are all names of God variously employing his power."|

"All must confess that the Stoical God is wholly immersed in matter, and cannot possibly be separated from it; also, that he is diffused and extended through the whole universe. . . . . their God (i. e. Jupiter) was unable to accomplish all that he wished.....being bound down by the fate inherent in the very nature of matter."§ fate is "SHIN" in China, so was it also regarded as "God" in the west; "God may also be called Fatum, &c. Nat. Qu. ii, 45, 1: Vis illum fatum vocare? Non errabis. Hic est, ex quo suspensa sunt omnia, causa causarum." Do you wish to call him fate? You will not err. He it is on whom all things depend, the cause of causes.

".....The fate of Heraclitus was God himself, the maker of the universe."\*\*

As fate therefore was one of the names of "God" used by western philosophers, so is it one of the names of Shin used by the Chinese philosophers; and, according to both, this fate inherent in matter is the great origin of all things.

4. The eternal Matter (Khe) is generated by this Shin.

"Matter although considered eternal was yet held by many to

Zeller's Stoics, &c, p. 135.

Cud. i, p. 429.

Ib. ii, pp. 119, 120 note. Oud. ii, 28 note.

<sup>†</sup> Cud. i, p. 416.

Ibid. p. 249 note.

Teller, p. 145 note.

have been generated by the Deity." "This opinion of the emanation of all things from God, is of great antiquity."\*

We cannot fail to see in the above quotations, that where the Chinese philosophers use the word "Shin," there precisely, the western philosophers invariably use the word "God."

III. The same titles, names, and attributes given to this Shin κατ' ἐξοχὴν of the Confucianists, are also given to the Theos κατ' ἐξοχὴν of the western philosophers: e. qr.

1. The Adorner.

"SHIN is the Adorning Le. Sing-le &c. v. 18.

"SHIN is the appellation of him who adorns the myriad of things." Yih King.

Plato supposed the animating principle of the universe to pervade and adorn all things. Enf. i, 236. Jouett, ii, 240, 2nd Ed.

2. The Great Extreme.

"Shin is the (Incorporeal) Great Extreme." Sing-le, &c., xi, 39.

This corresponds to the title "Tigillus, the beam, prop, and supporter of the world." (Compare *Choo-tsze*, See 49, part ii, par. 50). *Cud.* vol. ii, p. 207.

3. Nature.

"Nature causes motion, and then the Khe moves." Com. "Nature is Shin." Sing-le, &c., xi, 36.

"Quid enim aliud est natura, quam Deus et divina ratio toti mundo et partibus ejus inserta?" Zeller, p. 143 note. What else indeed is nature but God and the divine reason inherent in the whole world and all it's parts?

Under this title of "Nature," as under some others, the Confucianists include both the Le and the Khe; † so also; "The Stoics divide nature into two parts; one that which works; the other that which offers itself to be wrought upon. In the former is the power of acting, in the latter is simply matter, nor is one of them able to do any thing without the other. Thus under this one name of nature they comprehend two things very diverse: God and the world, the artificer and the work, and they say that one can do nothing without the other; as if nature were God mixed up with the world. For sometimes they so confound things that God becomes the very soul of the world, and the world the body of God."

In the compound origin of all things, according to the Confucianists, Shin is the soul of the eternal matter from which the world is formed; and, according to the Stoics, God is the soul of the eternal matter from

<sup>\*</sup> Ib. i, 570 note; and p. 518 note.

<sup>†</sup> Choo-tsze, Sec. 49, par. 3, &c. Also Sec. 43, p. 10.

which the world is formed. Hence the First Shin of Confucius is the First God of the Stoics.

### 4 Reason

"Le (Shin) is Incorporeal Reason, the Origin of life; Khe is the Corporeal vessel, the Receptacle of life."\* 神 滔 道 也 "Shin is the same as reason."+

According to the Stoics, "This source of all life and motion, at once the highest cause and the highest reason, is God. God and formless matter therefore, are the two ultimate grounds of things." Zeller p. 141.

In China reason is Shin, and is inherent in matter; in the west reason is God, and is inherent in matter; therefore "Shin" means "God."

## 5. Shin is the Great Vacuum.

"Shin is the designation (B) of the Adorning and responding Great Vacuum." "Hwang-kheu's designation 'the Great Vacuum' is the same as the designation 'The Infinite,' (Woo-keih)." "The Great Vacuum is the self-existent reason;" &c. Sing-le, &c. v, p. 4, xxxiv, p. 2. Sing-le-tsing-e, Sec. ii, p. 12. Le (Shin) is a bare, empty, wide world, without corporeal traces;" &c. Choo-tsze 49, par. 10.

Melissus and others called "God ἄπειρον (Woo-keih) the Infinite." Cud. vol. ii, p. 47.

"God is that space which surrounds and encompasses the whole nature of things." Onatus the Pythagorean says, "It seemeth to me that there is not only one God, but that there is one the greatest and highest God, that governeth the whole world, &c. That is that God who contains and comprehends the world;" &c. Cud. vol. iii, p. 242 and vol. i. 374.

"(The Stoics say that) without the world an immense vacuum is circumfused, which is *incorporeal*; and that, that is incorporeal which can be contained by bodies, but is not contained." Cud. vol. iii, p. 23.

Thus the Chinese philosophers call the great vacuum "Shin," and the western philosophers call it "God." The world which revolves in this empty space, and which is formed from the Khe or matter, (let it be borne in mind) is not yet in existence.

## 6. Shin is an Indivisible Unity.

"Body is divisible, but Shin cannot be divided." Sing-le, &c. Sec. xi, p. 39. "The (Incorporeal) Great Extreme (Shin) is Unity and without compare." "As to Root there is but one (Incorporeal) great extreme (Shin), and each of the myriad of things has received it, each having within it an entire and complete great extreme (Shin); as for

<sup>\*</sup> Choo-tsze 49, par. 24.

<sup>+</sup> Works of Yang-tsze, Sec. ii, p. 13, Com.

example, the moon in heaven is but one, and when it is scattered amongst the rivers and canals, then it is seen in each; yet we cannot say that the moon is divided." Choo-tsze Sec. 49. "Heaven divides and becomes earth, earth divides and becomes the myriad of things, but reason (Shin) cannot be divided; at the end, the myriad of things return to earth, earth returns to heaven, and heaven returns to reason (Shin); hence it is that the model man reveres reason." (Shin). "Shin is the Great Extreme." Sing-le, &c. Sec. xi, pp. 23, 39. "When the Khe exists, then number exists, for, enumeration is the assigning of limits." Choo-tsze, Sec. 49, p. 20. "Khe is one (Monad), and Khëen rules it. Shin is also one (Unity); he rides upon the Khe, and changes and transmutes it; he can go out and come in, in the midst of entity and nonentity, death and life; is not confined to place, and is incomprehensible." Sing-le, Sec. xi, p. 38.

Here we have evidently the "First One, or unity" and the "Second One or Monad" of the Pythagoreans, mentioned above. Shin or God is a Unity, a "one" which cannot be divided; and the Khe is a Monad, a "one" which is the commencement of enumeration and divides ad infinitum. Parmenides and Xenophanes "affirmed that the one or unity was the first principle of all; matter itself, as well as other things being derived from it; they meaning by this one, that highest or supreme God who is over all." Cud. ii, p. 38. Plato, above intellect or mind, which is Jupiter, "asserts yet a higher hypostasis, one most simple and most absolutely perfect being; which he calls  $\tau \delta$  "ev (Unity), in opposition to that multiplicity, which speaks something of imperfection in it, and  $\tau$  dya $\theta$ ov goodness itself, as being above mind and understanding:" &c. Ibid. p. 75. Socrates in the Parmenides of Plato, illustrates the indivisible Unity by the sun, much in the same way as Choo-tsze does by the moon; e. gr.

"Then do you think that the whole idea is one, and yet being one, is in each one of the many?

"Why not Parmenides? said Socrates.

"Because one and the same whole existing in many separate individuals, will thus be in a state of separation from itself.

"Nay, but the idea may be like the day which is one and the same in many places at once, and yet continuous with itself; in this way each idea may be one and the same in all at once." Jowett's Plato, vol. iv, p. 164: 2nd Ed.

7. This SHIN is Incomprehensible.

"Le is Shin, and is Incomprehensible." Sing-le, &c., Sec. ii, p. 24. "That which is Incomprehensible in the Yin-yang (Khe) is Shin." "The revolving Yin-yang is the Khe; the inherent Le (Shin) is that which is called reason." Yih King.

Clemens Alexandrinus says, "God is the most difficult thing of all to be discoursed of; because since the principle of every thing is hard to find out, the first and most ancient principle of all, which was the cause to all other things of their being made, must needs be the hardest of all to be declared or manifested." Cud. vol. iii. p. 30.

8. This Shin is the Immoveable Author of all Motion.

"That which when at rest cannot move, and when in motion cannot rest is matter; that which (causes) motion yet moves not, (causes) rest yet rests not is Shin." Choo-tsze, Sec. 49, Part. iv, p. 14.

The first God is designated by Aristotle "the first immoveable mover" Cud. vol. ii, p. 84. Aristotle's immoveable essence is that nature from which he derives all motion in the universe of things, in short it is his God." Cud. vol. iii. 68 note. "God being himself immoveable moveth all things; in the same manner as law, in itself immoveable, by moving the minds of the citizens, orders and disposes all things." Ibid. ii, 136.

"SHIN" is immoveable, yet the author of all motion; so is "God;" therefore "SHIN" means "God."

8. "SHIN" is Omnipresent.

"Confucius said, he who comprehends the doctrine of change and transmutation, understands what Shin accomplishes." Com. "The acts of Shin are incomprehensible; we must look at change and transmutation in order to understand them. Shin is omnipresent in the midst of all these changes and transmutations." Yih king.

"They (the Stoics) affirm that God doth pervade all the matter of the universe, and even the most vile parts thereof." Cud. ii, 241.

9. Shin is Polyonomous, and yet has no name.

"Shin is not confined to place and is omnipresent; he unites himself to the mind of man,\* which thus has it's origin in unity. Reason and Unity are but forced names of Shin: if we just consider Shin to be Shin, this is the best appellation." Com. "Shin is just Le. Le is incorporeal and heaven and earth with the myriad of things all depend upon it for generation, hence it is not confined to place and is omnipresent," &c. Sing-le, &c., Sec. xii, p. 3. Hence this Shin, which possesses many names is yet called "Woo Ming" or "the Nameless One," because all these names are considered inadequate to express his perfections.

"According to the old Egyptian theology.... God is said to have no name and every name." Cud. ii, 259.

10. He is Hidden.

"I have already said that the Great Extreme (Shin) is like one who hides his head;" &c. Choo-tsze, Sce. 49 Par. ii, par. 19.

This is the explanation of the passage in the Lun Yu, which puzzles Dr. Legge so much; see pp. 33, 159, 12 Mind.

"Ammon in his books, calleth God most hidden, and Hermes plainly declareth that it is hard to conceive God but impossible to express him." Cud. i, 564.

11. This SHIN bestows animation upon the Khe or Matter.

"Accumulated Khe produces form; Le (Shin) unites with it, and then it possesses the powers of understanding and sensation, just as when oil is poured upon fire then there is much flame," &c. Chootsze, Sec. 49, 22. Hence the world or "Heaven" made from this Khe is an animal endowed with life and reason, and is the body of Shin who pervades all it's parts.

The ancient philosophers were of opinion that, "It is absurd to affirm that heaven (or the world) is inanimate, or devoid of life and soul, when we ourselves, who have but a part of the mundane body in us, are endued with soul. For how could a part have life and soul in it, the whole being dead and inanimate?" Cud. ii, 176.

12. He preserves the world from destruction during the period of chaos. "It is just this Le (Shin) which prevents the Yin-yang (Khe), and the five elements from becoming so tangled together as to lose their distinctness (in chaos)." Choo-tsze, 49, 9.

Hence "Shin" means "God;" for, "Leibnitz is of opinion that the Le (Shin) of the Chinese is the chaotic soul of the world, and their Tae-keih (Shin) the soul of the formed universe; in fine, the Deity of the Stoics." Enf. vol. ii, p. 577.

From the above statements we perceive that the Chinese in common with other pagan nations hold:—1. That there is one eternal. ungenerated, self-existent first cause of all things. first cause is fate, nature, destiny, the infinite, reason, incorporeal reason, an indivisible unity, an immoveable mover, hidden, incomprehensible, omnipresent, the root and author of all things, &c. 3. That he is the supreme soul of the whole universe, which is by his presence constituted a living animal, endowed with intellect and the power of motion. And, 4. That matter is eternally associated with This first cause the western pagans designate Theos and Deus, and the Chinese designate him SHIN. In comparing the above passages in the writings of the Confucianists with those quoted from the works of western philosophers it must be plain to every unprejudiced mind that the Shin κατ' έξοχην of the Confucianists and the Theos (or Deus) κατ' εξοχην of the west, are identical. Shang-te, it will be noticed, is not yet born, we have not yet met with him; we have only examined the compound origin of all things.

IV. In the 49th, Sec. of Choo-He's Works, we learn the following particulars of this Shin κατ' έξοχήν under his designation Le or Fate.

## Part I. Le.

"Le is SHIN."

1. He is inherent in all things, par. i. 24, 26.

2. Khe (or Matter) is generated by him, and he is designated nature. 2, 24, 35.

3. Shin and matter never separate; the former is incorporeal, the latter corporeal, 4, 5, 25.

4. Both are eternal, 5.

5. Shin is an indivisible unity. 6.

6. .. is the root of all things. 7.

7. , preserves all things in chaos. 9.

8. Matter depends upon him for action, and he is the great vacuum, 10.

9. The world depends upon this Shin for existence; and both Shin and Matter are infinite. 12.

10. This Shin is superior to Shang-te; the supposed acts of Shang-te being, in reality, the acts of this first or supreme Shin. 16. 27.

11. This Shin is the soul of the world. 22.

12. ,, is incorporeal reason, and the origin of all the life in the world. 24.

13. Shin and Matter never separate. 25.

14. This Shin existed before heaven and earth. 26.

15. ,, is Lord of all. 30.

16. ,, confers the power of motion on the matter in which he is inherent. 36.

Part. II. The (Incorporeal) Great Extreme.

"The (Incorporeal) Great Extreme is Shin."

1. This SHIN is Le (fate). 1, 28, 29, 40.

2. . . is an indivisible unity, 11, 37.

3. is incorporeal, 31.

4. ,, preserves the world in being, 6.

5. , and Khe (matter) cannot be separated; the Khe is generated by this Shin; and both are sternal, 7.

6. This Shin is "the infinite" (απειρον), 13, 38.

7. ,, is omnipresent, incorporeal, and infinite, 14.

8. is the best and truly excellent principle, 16.

9. ,, is designated Le in chaos, and the Great Extreme in the formed world, 18, 22, 46.

10. This SHIN hides its head, 19.

11. ,, is situated in the centre of the world, 24.

12. ,, is reason inherent in mind, 27.

13. ,, is most Divine, 30.

14. ,, confers the power of motion on the Khe or matter, 31.

15. This SHIN is inherent in the Khe, yet generated it, 32.

16. All creation depends upon this Shin for existence and preservation, 35.

17. This Shin though inherent in mind or the Khe is yet distinct from it. 42.

18. This Shin is the incorporcal great extreme, and the Khe is the corporcal great extreme, 45, 47, 48.

19. Nothing can exist without this Shin, upon which all things depends, 50.

V. Shin is used κατ' εξοχην in prayer, by the Chinese.

"O Te, when Thou hadst separated the Yin and the Yang (i. e. the heavens and earth), thy creating power proceeded. Thou didst produce, O it the sun and moon, and the five planets, and pure and beautiful was their light. The vault of heaven was spread out like a curtain, and the square earth supported all on it, and all things were happy. I, Thy servant, venture reverently to thank Thee, and, while I worship, present the notice to Thee, O Te, calling Thee Sovereign."

This prayer is given in Dr. Legge's "Notions," &c., p, 28. amongst others of the same character. My object in quoting it, is merely to remark that 1st, Shin is unquestionably used kat' exory in this prayer. 2nd, Dr. L. does not see the slightest "raqueness" in the use of this term here, but translates it at once in the singular number and as referring to the Chinese chief deity, whom he supposes to be the true God. 3rd, We have here clear proof that those who thus address Jehovah in prayer; or say in the words of Hezekiah. "Thou art the SHIN, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth," use the word Shin in strict accordance with Chinese usus loquendi, whereas those who reject this use of Shin. do so through evident unacquaintance with this usus loquendi. It is therefore to be hoped that, amongst intelligent students, objections of the kind referred to, will in future cease to be urged. 4th. Insert the name Jehovah in this prayer instead of Te or "Ruler" and, with very slight alteration, any Christian may address it to Him who is the only SHIN.

The Yin and Yang mentioned in this prayer are not the material heaven and earth, as Dr. L. supposes, but the light and the darkness, the two great principles, of which heaven and earth are the first material (or Yin-Yang) body. In this prayer then, the formation of the light and the darkness are attributed to a Shin whom Dr. L. states to be Shang-te, and therefore, the Dr. concludes, Shang-te must be Jehovah! But, if such a conclusion as this were admitted, it would prove too much; for, we should then be obliged to admit that every chief god of a pantheon, to whom the works of Jehovah are attribut-

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cd by his votaries, is equally the true God. The god of the Persians (Mithras), equally with Shang-te, was declared by them to be the generator of the light and the darkness; but, in direct opposition to the claims of both these gods, Jehovah Himself says; "I am Jehovah, and there is none else. I form the Light (Yang) and create darkness" (Yin). Is. xlv, 6, 7. To declare then that Shang-te or any other pagan god, with whom Matter is equally eternal, created the world in the same sense as Jehovah did, is, however ignorantly such a statement may be made, giving the glory of Jehovah to another.

Who then created the heavens and the earth out of nothing? The Shin Jehovah, or the Shin Shang-te? "How long halt ye between two opinions? If Jehovah be Shin, follow Him; but if Shang-te, then follow him."

## IS THE SHANGTI OF THE CHINESE CLASSICS THE SAME BEING AS JEHOVAH OF THE SACRED SCRIPTURES? PART I.

ONE of the most important questions that can engage the minds of missionaries at the present time is this; is the Shangti of the Chinese Classics, the same Being as Jehovah of the Sacred Scriptures? This question is not only important in itself, but it is still more important from its connection with other questions which press for settlement. But little further progress can be made in determining what word shall be used in the translation of Elohim and Theos into Chinese, until this preliminary question shall have been decided. Every one can see, that if Shangti of the Chinese Classics is indeed the same Being as Jehovah of the Bible, what an immense vantage ground this gives us as missionaries in our efforts to introduce the Bible and its doctrines amongst this people. So also, if it can be established that Shangti is the same as Jehovah. then there is an end to all further controversy in regard to the distinctive name for God. For if from time immemorial, Jehovah has been called in the language of this people, Shangti, why should we, who bring to them a revelation from Jehovah, seek any other name by which to designate him than that by which he has been so long known to them? But in a matter of so much importance and of such extended relations, we may not receive such a statement as true, on slight or insufficient grounds. The consequences of an error here would be most serious and long continued.

The affirmative of this question has been argued with great ability and learning by the Rev. J. Legge D.D., LL.D., formerly a distinguished missionary at Hongkong, and now the learned Professor of Chinese at Oxford. The statement of his opinion on this subject was first published in a series of letters to the "Hongkong Register," in 1849, and then in 1852, in a book entitled "The Notions of the Chinese Concerning God and Spirits:" and recently, in his paper which was read before, the

General Missionary Conference at Shanghai on May 11th, 1877, on "Confucianism in relation to Christianity." The ability and learning displayed in these publications are acknowledged by all; and all will readily admit the clearness and courage with which the learned professor states his opinions. On page 23 of the "Notions of the Chinese" the Dr. says: "My thesis is that the Chinese have a knowledge of the true God, and that the highest Being whom they worship is indeed the same whom we worship." After presenting the argument, in proof of this opinion, and expressing his opinion of Shangti, he says: "I am confident the Christian world will agree with me in saying "this God is our God." The explicit statement thus made by a Christian missionary and a learned scholar, that he regards the chief god of a heathen people, to be the same Being as the God revealed to mankind in the Bible, is sufficiently startling as to challenge investigation. This opinion is so contrary to the opinions on that subject which have been held by Christian men of all ages and countries, that it must be substantiated by very clear proofs before it can be received as true. The Jews regarded the chief gods of all the nations around them, whatever were the titles and attributes ascribed to them, as false gods. The histories of the ancient nations of Egypt, Assyria, Babylon, India and Greece have spoken of the gods of these nations as false gods, hence it would be surpassingly strange and at the same time most interesting, if, while all the other nations of the world within a few hundred years after the deluge had all formed to themselves gods after their own imagination, it should be found that the Chinese have preserved the knowledge of the one living and true God through the long period of more than four thousand years. I have given the subject very careful and patient investigation and at the conclusion of it, I must declare, that after the consideration of all the professor's arguments, I cannot receive the opinion which he supports. The arguments which he presents in support of the opinion that Shangti is the same Being as Jehovah entirely fail to establish their indentity. And the arguments on the other side, in my judgment, make it clear beyond all doubt that Shangti is not the same Being as Jehovah.

I will now present to my readers the arguments, which, in my judgment, establish the opinion that Shangti is not the same as Jehovah. These will be arranged under three heads. 1st, It is contrary to the teachings of the Bible that they are the same Being. 2nd, That the chief gods of the other heathen nations have had attributes and worship, which belong to Jehovah, ascribed to them, as they have been ascribed to Shangti. And 3rd, Shangti is destitute of some of the essential attributes and work which belong to Jehovah, and, therefore, he is not the same Being.

1st, This opinion is contrary to the teaching of the word of God. The Bible teaches that all men had corrupted their way before Jehovah, and had made unto themselves gods after their own vain thoughts. This is taught in many different ways, both by indirect implication and inferences, and by positive statements. In the Old Testament the implied teachings

is, that as all nations had gone away from Jehovah the true God, and made for themselves false gods, the only way of preserving a knowledge of the true God among men was to call a chosen people from among men to whom the knowledge of Jehovah was again made known by special revelation and this knowledge was committed to them as a special trust for preservation. Thus throughout the whole of the Old Testament history, all the nations, with whom the Jews came in contact—such as the various nations of Canaan, the Egyptians, the Assyrians, the Babylonians, &c., worshipped false gods—each nations had its own chief god—as Baal, Ashtoroth, Chemosh, Osiris, &c., in contradistinction to Jehovah the God of the Israelites.

So in the New Testament, wherever the apostles went in preaching the Gospel, in fulfilment of the command of their ascended Lord-to "go into all the world and preach the Gospel to every creature" the people are spoken of as idolaters, worshippers of false gods, and the obvious teaching of the whole narrative, is that the whole world was in the same condition of ignorance of the one living and true God. It would be easy to quote many writers to show that such has been the wide spread and prevailing opinion of Christians of all ages, as to the condition of the nations that had not yet received the written revelation of Jehovah as made in the Bible. But it is hardly neccessary to quote testimony to an opinion of such general currency. One may suffice. The late M. L' Abbe Huc, in his work, "History of Christianity in China, &c., &c.," writes thus in a note. "It is not without surprise that we find in the writings of this learned Jesuit [Father Le Comte], such propositions as the following: - 'The people of China have preserved for more than 2000 years the knowledge of the true God, and have paid him homage in a manner that might serve as an example to Christians.' Another [Jesuit], too, in speaking of Confucius says :- 'His humility and modesty might give grounds for conjecture, that he was not merely a philosopher formed by reason, but a man inspired by God, for the reform of this new world.' Father Le Comte was doubtless inspired by a great desire to facilitate the conversion of the Chinese, and especially the literati, but, in the words of the modern apologist of the Society of Jesus, we must say, that in this instance, Christian charity, and the enthusiasm of science, led the Jesuits astray." Crétinean Joly, vol. iii, p. 178, quoted in Huc, vol. iii, p. 247.

The positive statements of the Sacred Scriptures are equally as clear and decided on this point, as the general implications and inferences of the sacred narratives—Joshua says to the children of Israel, after they had entered into the promised land—"Thus saith Jehovah, the God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham and the father of Nachor: and they served other gods. Now, therefore, fear Jehovah, and serve him in sincerity and truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye Jehovah." Josh. 24! 3, 11.

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"Neither shall ve make mention of their gods, nor cause to swear by them." Josh. 28-7. "And the servants of the king of Assyria, said unto him, their gods are gods of the hills; therefore are they stronger than we." Kings, 20: 23. "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamoth, and of Arssud? Where are the gods of Sepharvaim, Hena and Ivah? Have they delivered Samaria out of my hand? Who are they among all the gods of the countries that have delivered their country out of mine hand? That Jehovah should deliver Jerusalem out of my hand." II, Kings 18: 33, 35. "Also Cyrus, the king, brought forth the vessels of the house of Jehovah which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods?" Ezra. 1:7. "Hath a nation changed its gods, which are yet no gods?" Jer. 2: 11. These passages all clearly teach that every nation had distinctively its own gods, which each nation respectively worshipped and trusted in.

"Jehovah looked down from heaven upon the children of men to see if there were any that did understand, and did seek God. They are all gone aside, they are all together filthy; there are none that doeth good, no, not one." Ps. 14: 2, 3. "Blessed is the nation whose God is Jehovah; and the people whom he hath chosen for his inheritance. Jehovah looketh from heaven, he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. Ps. 33: 12-14. "Declare his glory among the heathen, his wonders" among all people. For Jehovah is great and greatly to be praised; he is to be feared above all gods. For all the gods of the nations are idols but Jehovah made the heavens." Ps. 96: 3-5. This positive and absolute statement, that all the gods of the nations are idols, can only be set aside by a supposition that the reference is not to all the nations of the whole world, but only to those nations near to Judea. But any such supposition is precluded by the preceding context where the reference is so wide and universal. And the passages might be indefinitely multiplied showing the universality of the meaning of such expressions in the The words are not spoken by a man of his own motion, but by the inspiration of God, to whose omniscient eye the condition of all nations and the objects of their worship were always present. Calvin remarks on this passage. "The people of God were at that time called to maintain a conflict of no inconsiderable or common description with the hosts and prodigious mass of superstitions, which then filled the whole world, every country had its own gods peculiar to itself, but these were not unknown in other parts, and it was the true God which was robbed of the glory which belonged to him"-Calvin, Com. on Ps. Vol. IV. On Ps. 14; 2, 3, Calvin says:—"That the interpretation is more appropriate, which supposes that men are here condemned as guilty of a detestable revolt, inasmuch as they are estranged from God." Com. on Ps. Vol. I. Alexander says: "Total and universal corruption could not be more clearly expressed than by the accumulation of the strongest terms, in which, as Luther well observes, the Psalmist, not content with saying all, adds, together, and then negatively, no, not one. The whole, not merely all the individuals as such, but the entire race as a totality or ideal person. The whole (race) has departed, not merely from the right way, but from God instead of seeking him, as intimated in v. 4. Together, not merely altogether, or without exception; but in union and by one decisive act or event." Alexander, Com. on Ps. Vol. I.

The declarations of the New Testament are equally clear and explicit. Paul in addressing the idolaters at Lystra, says: "We preach unto you that you should turn from these vanities unto the living God, who made heaven, and earth, and the sea, and all the things that are therein. Who in times past suffered all nations to walk in their own way. Acts. 14: 16. The same apostle addressing the Athenians, who were so given to the worship of false gods, says;" "The times of this ignorance God winked at: but now he commandeth all men every where to repent." Acts. 17, 30. This same apostle in writing to the Romans, speaking of the Gentiles, which term was used to include all nations other than the Jews, writes,-"And changed the glory of the uncorruptible God into an image made like to corruptible man, \* \* \* who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, &c." Rom. 1: 23, 25, 28. Alexander on Acts. explains v. 16 of chap. 14, "All nations, i. e. all but one, to whom he granted an exclusive revelation. It is therefore equivalent to all the gentiles." On verse 30 of chap. 17, he says :- "A thought to be supplied between the verses is, that this degradation and denial of the Godhead had been practised universally for ages, i. e. in the whole heathen worship and mythology-all (men) every where, a double expression of the universality of the command, made still more striking in the Greek by the use of two cognate terms, which might be englished, everybody everywhere." Dr. Lange in com. on this passage says: that "the Greek words express the conception of universality in the most explicit manners." The sin must have been as extensive as the commanded repentance. Barnes in his Com. on Roms. on v. 2, 5, chap. i, says:-"The phrase the 'truth of God' is a Hebrew phrase, meaning the true God; into a lie i. e. into idols or false gods. 'The creature,' created things, as the sun, moon, animals, &c." Hodge on Rom. explains creature in the same way, "not creation but any particular created thing." Hodge also remarks on v. 24,-"this abandonment of the heathen to the dominion of sin is represented as a punitive infliction. They forsook God wherefore also he gave them up to uncleanness." The sin which the apostle refers to is idolatry. It is admitted by all writers that the Chinese nation have in themselves suffered all the punishment which the apostle states as the punishment of this sin. For a full discussion of the whole subject see Dr. Lelands "Advantage and Necessity of Revelation," and Tholucks "Nature and Moral Influence of Heathenism." Paul in his Epis. to the Thes. says; "Not in the lust of concupiscence even as the gentiles who know not God:" and in the Epis, to the Gal, he writes: "Howbeit then, when ye know not God, ye did service unto them which be no gods" chap. 4, 8. The great apostle of the gentiles, who was ever ready to become "all things to all men that he might save some," whether addressing the literati of Athens. or writing to those at Imperial Rome, declares them all to be idolaters and without the knowledge of the true God, Jehovah. I think that those who receive the Bible as the revelation of God will consider these passages of Scripture to warrant the language of Calvin when he says that the conflict of the people of God is "with the hosts, and prodigious mass of superstition which then filled the whole world;" and the expression of the same idea by Alexander when he says: "that this degradation and denial of the Godhead had been practised universally for ages, i. e. in the whole heathen worship and mythology;" and that they utterly preclude the supposition that during these 4000 years, the Chinese people have retained the knowledge of the one true God. Jehovah, under the designation of Shangti.

2nd, But the learned professor, the Rev. Dr. Legge, presents as his strongest argument in proof that Shangti is the same being as Jehovah, the fact, that in the Chinese classics and liturgies, so many of the attributes and works which properly belong to Jehovah are ascribed to Shangti. I proceed to consider this argument. The essence of all false religions consists in ascribing the attributes, works, and worship of the true God to some false god. In the very nature of idolatry then, there must be the ascription of some of the attributes and works of Jehovah to every false god that is worshipped. It must be predicated of false gods that there are omnipresent, or how can they hear prayers which are offered at different places; that they are omniscient, or how can they know the hearts of those who pray to them; that they are omnipotent, or how can they help those who seek their aid; that they are the rulers over the affairs of men, or how would it pertain to them to attend to the requests of men, that they are merciful and beneficent, or else what ground to hope for their help, and so on as to many other attributes of the true It is, therefore, utterly incorrect to say, that the ascription of attributes to any specified being, which properly belong only to Jehovah, is a proof that that Being is Jehovah. We must know that the said Being is really Jehovah, and then such ascription of the attributes of Jehovah to him is right and proper: but if the specified being is not Jehovah, then the ascription of all the attributes that properly belong to Jehovah only make it a more flagrant case of false worship and homage. In the celebrated case of the claimant to the Tichbourne estates, he had sufficient resemblance to the true heir, and sufficient knowledge of the heir's home life, school days, and early friends as to deceive the mother and many acquaintances; but when this case of resemblance was submitted to rigid investigation and the tests that decide the matter of real identity, it was manifest to the greater portion of impartial and discriminating minds,

that there was only a resemblance and not true identity. Thus also through the able argumentation of the learned Doctor there is a sufficient degree of resemblance presented to convince some minds that Shangti is the same Being as Jehovah, and to confuse others; but I trust that in the inquiry for the truth, it will be made clear to all, that Shangti is not the same Being as Jehovah, who is God over all.

The latest results of the best scholarship, and the widest research into the history of ancient nations, have made known the fact-that to a very large extent, the doctrines of religion, which were made known to the early patriarchs, were transmitted among all nations after the dispersion from Babel. The interesting paper which was prepared by the Rev. John Chalmers, A. M. for the last International Congress of Orientalists, and which was published in the "China Review" for March and April, 1877, shows, how largely this knowledge of the nature and character of God has been transmitted by tradition at first, and subsequently, by written records amongst the Chinese-as the Chinese records have come down to the present time, in a greater number than those of any of the other ancient nations, it is but reasonable that it is possible to compile so full a statement of "The Chinese Natural Theology." The literature on this subject, as regards other nations is abundant and valuable, such as the writings of Wilson and Müller on the religions of India: Wilkinson and Bunsen on those of Egypt: Rawlinson and Layard on Assyria: Adams and Smith on the Antiquities of Greece and Rome: Maurice's Lectures on the Religions of the World, Hardwick's Christ and other masters; Moffat's comparative History of Religions, Gillett's, God in Human Thought, Tyler's Theology of the Greek Poets, and various other authors. The statements made by these various authors, make it clear that among all the early nations there existed, to a wonderful extent, exalted ideas and conceptions of the nature, attributes, and works of God.—They also make it clear, that while all the nations forgot Jehovah, they adopted some particular being as the chief god of their respective countries, and assigned the attributes and works, which belong only to Jehovah, to this imaginary being.

Bunsen in his God in History, thus gives the character of Osiris, one of the chief gods of Egypt.—"Some say Osiris represented the sun; others the Nile—Osiris is the lord, the god and father of each individual soul, the judge of men, who passes sentence strictly according to right and wrong, rewarding goodness and punishing crime. As he reigns in the spirit world, so does Helios, the god of skies, from his sunny path watch over the doings of the living." Vol. 1, p. 226. Müller in speaking of the sacred Books of India—the Vedas says. "But hidden in this rubbish there are precious stones, only, in order to appreciate them justly, we must try to divest ourselves of the common notions of polytheism so repugnant not only to our feelings, but to our understanding. No doubt if, we must employ technical terms, the religion of the Veda is polytheism, not monotheism, deities are invoked by different

names, some clear and intelligible, such as Agni, fire; Sûrya, the sun; Ushas, dawn; Maruts, the storms; Prithevî, the earth; Ap, the waters Nadi, the rivers: others, such as Varuna, Mitra, Indra, which have become proper names, and disclose but dimly their original application to the great aspects of nature, the sky, the sun, the day. But whenever one of these individual gods is invoked, he is not conceived of as limited by the powers of others, as superior or inferior in rank. Each god is to the mind of the supplicant as good as all gods. He is felt at the time as a real divinity, -as supreme and absolute, -without a suspicion of these limitations, which, to our minds, a plurality of gods must entail on every single god." Chips from a German Workshop, Vol. I, p. 27. one hymn, Agni (fire) is called 'the ruler of the universe,' 'the lord of men,' the wise king, the father, the brother, the son, the friend of man; nay all the powers and names of the other gods are distinctly ascribed to Agni," idem p. 28. And what more could human language achieve in trying to express the idea of a divine and supreme power, than what another poet says of another god Varunat [heaven]. "Thou art lord of all, of heaven and earth; thou art king of all, of those who are gods, and of those who are men, idem, p. 28. In "Whitney's Oriental and Linguistic studies" the character of this Varuna (heaven), which is considered to be identical with the Greek Ovpavo; (heaven), is thus drawn; "He is the orderer and ruler of the universe. He established the eternal laws which govern the movements of the world, and which neither mortals nor immortals may break. He regulated the seasons. He appointed sun, moon and stars their courses. He gave to each creature that which is its peculiar characteristic. In a no less degree is he a moral governor; to the Adityas [the twelve sun-gods of which Varuna is the central figure], and to him in particular, attach themselves very remarkable, almost Christian ideas respecting moral right and wrong, transgression and its punishment, \* \* \*. It is a sore grief to the poets that man daily transgresses Varuna's commands. They acknowledge that without his aid, they are not masters of a single moment; they fly to him for refuge from evil, expressing at the same time all confidence that their prayers will be heard and granted. From his station in the heavens, Varuna sees and hears everything; nothing can remain hidden from him," p. 43. One of the hymns to Varuna, as translated by Müller, reads thus: verse 10. "He, the upholder of order, Varuna sits down among his people; he, the wise, sits there to govern. 11, From thence perceiving all wondrous things, he sees what has been, and what will be done." 19, O hear this my calling, Varuna, be gracious now, longing for help I have called upon thee. 20, Thou, O wise god, art lord of all, of heaven and earth; listen on thy way." In another hymn. Varuna is almost spoken of as a creator, "Wise and mighty are the works of him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven, he stretched out apart the starry sky and the earth." And in another he is addressed as the god, who has mercy

for sinners.-1, "Let me not yet, O Varuna, enter into the house of clay; have mercy, almighty, have mercy. 2, If I go along trembling, like a cloud driven by the wind; have mercy, almighty, have mercy. 5, Whenever we men, O Varuna, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness: have mercy, almighty, have mercy." Again in a hymn to Varuna it is said. 3, I ask, O Varuna, wishing to know this my sin. I go to ask the wise. The sages all tell me the same; Varuna it is, who is angry with thee. 4, Was it an old sin, O Varuna, that thou wished to destroy thy friend who always praises thee? Tell me, thou unconquerable lord, and I will quickly turn to thee with praise, freed from sin. 5, Absolve us from the sins of our father's and from those which we committed with our own bodies. 6, It was not our own doing, O Varuna, it was necessity (temptation), an intoxicating draft, passion, vice, thoughtlessness. The old is there to mislead the young; even sleep brings unrighteousness. 7, Let me without sin give satisfaction to the angry god like a slave to the bounteons lord. The lord god enlightened the foolish; he the wisest leads his worshipper 8, O lord, Varuna, may this song go well to thy heart. May we prosper in keeping and acquiring. Protect us, O gods, always with your blessing." The consciousness of sin is a prominent feature of the religion of the Veda. So is likewise the belief that the gods are able to take away from man the heavy burden of his sins. The next hymn, which is taken from the Athava Veda (IV. 16). Will show how near the language of the ancient poets of India may approach to the language of the Bible:—"1, The great lord of these worlds sees as if he were near. If a man thinks he is walking by stealth, the gods know it all. 2, If a man stands or walks or hides, if he goes to lie down or to get up, what two people sitting together whisper, king Varuna knows it; he is there as the third. 3, This earth, too, belongs to Varuna, the king, and this wide sky with its ends far apart. The two seas (the sky and the ocean) are Varuna's loins: he is also contained in this small drop of water. 4, He who should flee far beyond the sky, even he would not be rid of Varuna. His spies proceed from heaven towards this world: with thousand eyes they overlook this earth. 5, King Varuna sees all this, what is between heaven and earth, and what is beyond. He has counted the twinklings of the eyes of men. As a player throws the dice, he settles all things." Chips from a German Workshop, Vol. I, pp, 39-42.

The character of Zeus the chief god of the Greeks, is thus given by Smith in his Classical-Dictionary, art. Zeus.—"He is called the father of gods and men, the most high and powerful among the immortals, whom all others obey. He is the supreme ruler, who with his counsel manages every thing; the founder of kingly power, and of law and of order, whence Dice, Themis and Nemesis are his assistants. For the same reason, he protects the assembly of the people, the meetings of the council, and as he presides over the whole state, so also over every house and family. He also watched over the sanctity of the oath, and the law

of hospitality, and protected suppliants. He avenged those who were wronged, and punished those who had committed a crime, for he watched the doings and sufferings of all men. He was also the original source of all prophetic power, from him all prophetic sounds and signs proceeded. Everything good as well as bad comes from Zeus; according to his own choice he assigns good or evil to mortals; and fate itself was subordinate to him," p. 830.

The character of the Greek Zeus is thus drawn by the poet Aeschylus as stated by prof. Tyler in his "Theology of the Greek Poets." The character of the supreme deity, as it is generally represented in the other tragedies, and as it appears in the epithets by which he is addressed by the chorus, corresponds much more nearly with our ideas of the true God. He is the universal father—father of gods and men; the universal cause  $(\pi a \nu a i \tau \iota \iota \sigma_5, Agamem. 1485)$ ; the all-seer and all-doer  $\pi a \nu \epsilon i \sigma_7 \tau \sigma_7 \tau \sigma_8 \tau$ 

The general resemblance, suggested by these attributes, between the supreme god of the Greek tragedies, and of the Hebrew Scripture, derives additional force from the frequency with which, as we shall see, he is spoken of as a jealous god, visiting the iniquities of the fathers upon the children; one who will by no means clear the guilty; whose mysterious providence is an unfathomable abyss, and before whose irresistible power the heavens and the earth are shaken, and gods and men are as nothing. Theol, of the Greek Poets, pp. 213–15.

The same authority gives the character of the Latin god Jupiter, as follows: "his name signifies the father or lord of heaven, being a contraction of Diovispater, or Diespiter. Being the lord of heaven, he was worshipped as god for rain, storms, and lightening. In consequence of his possessing such powers over the elements, and especially of his always having the thunderbolt at his command, he was regarded as the highest and most powerful among the gods. Hence he is called the best and most high (Optimus Maximus). His temple at Rome stood on the lofty hill of the Capitol, whence he derived the names of Capitolinus and Tarpeias. He was regarded as the special protector of Rome. As such he was worshipped by the Consuls on entering upon their office; and the triumph of a victorious general was a solemn procession to his temple." Art. Jupiter, p. 358.

"In Babylon and Assyria we find as supreme god. At the head of the Assyrian pantheon stood the "great god" Asshur. His usual titles are "the great lord," "the king of all the gods," "he, who rules supreme over the gods." Sometimes he is called "the father of the gods," though

that is a title which is more properly assigned to Belus. His place is first in invocations. He is regarded throughout all the Assyrian inscriptions as the special tutelary deity both of the kings and the country. He places the monarchs upon their thrones, firmly establishes them in the government, lengthens the years of their reigns, preserves their power, protects their forts and arms, etc. To him they look to give them the victory over their enemies, to grant them all the wishes of their heart. They represent themselves as passing their lives in his service. It is to spread his worship, that they carry on their wars. Unlike other gods, Asshur had no notorious temple or shrine in any particular city, a sign that his worship was spread equally throughout the whole land, and was not to any extent localized. The Assyrian religion is "the worship of Asshur." No similar phrases are used with respect to any of the other gods of the pantheon. It is indicative of the (comparatively speaking) elevated character of Assyrian polytheism, that this exalted and awful deity continued, from first to last, the main object of worship, and was not superseded in the thoughts of men by the lower and more intelligible divinities." Rawlinson's Anc. Monarchies, II. 2, 3, "In the time of the twelfth dynasty of their kings, more than two thousand years before Christ, and before the days of Abraham, the Unity of God was still not so far obscured but that each district or great city had only its one great object of worship. The union of all the districts into one kingdom constituted the primitive polytheism of Egypt. Thus Phtah was god as worshipped in Memphis; Ra, in the holy city of On; Khem in Khemmis in the Thebiad, and Amun in the city of Thebis. Phtah was regarded as the creator of the world; Khem as the father of men. Ra as the god of light, represented by the sun, and Amun, as the almighty and inscrutable power of deity. The commonest symbol of God, in all parts of Egypt, was the sun. It seems to have been conceived of as a sign of the governing power of God. The kings of Egypt always bore an image of the sun's disk upon their seal; and the name of the sun-god Ra, entered as an element into their royal title, and they were all sons of Ra." Moffat's Comparative Hist. of Religions, Vol. II. p. 77.

These quotations might be multiplied indefinitely showing that all the ancient nations of the world ascribed many of the attributes and works of the true God to the chief god of their respective countries. But this will suffice.—They also show that they had the idea of a certain kind of unity and supremacy as belonging to the deity—as also benevolence, clemency, justice and universal government. They had a deep conviction that the good would be rewarded and the wicked punished, that a revelation from God might be expected, that help might be obtained in the time of distress, and also help to live virtuously. They all had the knowledge of the external rites of religion, consisting in the offering of prayers, sacrifices, thank offerings and worship with the singing or chanting of hymns. There was a knowledge that the will of God regulated the affairs of the world, set up kings and put down princes, Indeed it

is most remarkable to what an extent the knowledge of the great truths in reference to God and man, and of man's relation to and his duty to God was transmitted by tradition among all the early nations after the dispersion. "On those monuments [of Egypt] appear pictorial representations of gods, priests, worshippers in acts of sacrifice, offerings, prayer, adoration, in religious processions and the various attitudes of worship. Of the books described by Clement, as those of Hermes (Thoth), the first was one of hymns to the gods: the second contained the whole duty of a king's wife." Moffat's Comp. Hist. Rel. Vol. I. p. 61." Apparently the most ancient and highly valued of all was the book containing the hymns The "Book of the death" or the "Funeral to the gods" Ib. p. 62. Ritual" of the Egyptians is in some respects the most remarkable book which has come down from the past, and makes it clear that the ancients had a much clearer idea of the doctrine of future rewards and punishment, than has been hitherto supposed, they had.

I proceed to remark that Jehovah has some essential characteristics which distinguish him from all other beings. And while in some there may be a resemblance to him, yet before any being bearing another name can be considered as identically the same with him, it must be shown beyond all doubt that he has those attributes and works which are the essential characteristics of Jehovah.

One special distinguishing characteristic of Jehovah is this-he his eternally self existent. "The Lord said unto Moses, I am that I am; and he said, thus shalt thou say unto the children of Israel, I am hath sent me to you. "Ex. 3: 14. "Before the mountains were brought forth, or ever those hadst formed the earth or the world, even from everlasting to everlasting, thou art God." Ps. 90: 2. "Thy throne is established of old, thou art from everlasting." Ps. 98: 2. "For thus saith the High and lofty One that inhabiteth eternity." Is. 57: 15. "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary." Is. 40; 28. "Thy name is from everlasting." Is. 63: 16. "Art thou not from everlasting O Jehovah my God, mine Holy One?" Hab. 1: 12. "Thus saith Jehovah, I am the first and I am the last and beside me there is no God." Is. 44: 6. Such are some of the declarations of the Bible in regard to Jehovah-The late Rev. W. H. Medhurst D.D. in his "Inquiry into the proper mode of rendering the word God &c.," say: "We do not find that the Chinese predicate of him [i, e. Shangti] self-existence; nor do we remember any place in which they expressly describe him as existing from eternity," p. 5. Dr. Legge admits that it has not been shown that the Chinese declare Shangti to be selfexistent. "This" he says, "may still be urged as a bar to the conclusion that he is the true god. Be it so, that a proposition in so many words to that effect, has not yet been produced; yet, I contend that the natural conclusion from the passages which I have brought forward, is, that Shangti is self-existent." "Notions of the Chinese," p. 32. So it might be said, that it would be a "natural conclusion" from the statements

which have been quoted above in regard to the chief god of every other nation, that he was self-existent. But in a matter of such transcendent importance, we cannot be satisfied with any "natural conclusion" or mere inference, we want some clear and positive statements before we can accept the opinion that the Chinese have considered Shangti as self-existent.

There is a second essential characteristic, which Jehovah declares belongs to him, and which is not ascribed to Shangti. Jehovah justly and rightfully claims for himself exclusively the religious homage and worship of all his rational creatures. He says, "I am Jehovah, thy God. \*\* Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments Ex. 20; 2-6. That of which Jehovah is jealous is the giving of religious worship to any other being beside himself. The Bible every where declares that any form of idolatry is the object of his special displeasure, and that it will receive his most condign punishment. "For thou shalt worship no other God; for Jehovah whose name is Jealous, is a jealous God, Ex. 34: 14. "Take heed unto yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make you a graven image, or the likeness of anything which Jehovah, thy God, hath forbidden thee; for Jehovah thy God is a consuming fire, even a jealous God." Deut. 4: 23, 24, "Ye shall not go after other gods, of the gods of the people which are round about you; (for Jehovah thy God is a jealous God among you;) lest the anger of Jehovah, thy God, be kindled against you, and destroy you from the face of the earth." Deut. 6: 14, 15. "And Joshua said unto the people, Ye cannot serve Jehovah; for he is a holy God; he is a jealous God; he will not forgive your transgressions and your sins. - If ye forsake Jehovah and serve strange gods, then he will turn and do you hurt and consume you after that he hath done you good." Josh. 24; 19. 20. "For they will turn away thy son from following me, that they may serve other gods: so will the anger of Jehovah be kindled against thee, and destroy thee suddenly." Deut. 7: 4. These are a few of the many passages in which Jehovah has expressed his displeasure at every form and kind of idolatry. But nowhere do the Chinese attribute any such feelings to Shangti. So far from any such feelings being ascribed to him, in the great sacrifice which is made to heaven at the winter solstice by the emperor of China, and which sacrifice Dr. Legge says is offered to Shangti, other objects are associated with Shangti as receivers of the sacrifice. This concurrent worship of other objects in connection with Shangti has existed in China from the very earliest period of which we have any records. "The chiefs and rulers of the ancient Chinese were not without some considerable knowledge of god [i. e. Shangti]; but they were accustomed, on their first appearance in the

country, if the earliest portions of the Shoo can be relied on at all, to worship other spiritual beings as well. Shun had no sooner been designated by Yaou to the active duties of the government as co-emperor with him, than he offered a special sacrifice, but with the ordinary forms of god [Shangti]; sacrificed purely to the six honoured ones; offered their appropriate sacrifices to the rivers and hills, and extended his worship to the hosts of spirits." [i. e. Shin] Legge's Shoo-king. Prolegomena, p. 192, 193. The Chinese have no idea that such feelings, as those which Jehovah expresses as belonging to himself in regard to the worship of any other being or object, pertain to Shangti, or any of the gods. Many of this people on reading the 2nd, Commandment, have expressed surprise that Jehovah is represented as having this characteristic, as they consider such feelings as derogatory to the divine character. Here then is a second essential characteristic of Jehovah which does not belong to Shangti.

In the third place I remark, that the Bible everywhere presents as the great and distinguishing work of Jehovah, that he is the creator of the heavens, the earth, the sea and all things which are in them. "For in six days, Jehovah made heaven and earth, the sea, and all that in them is." Ex. 20: 11. Jehovah hath made the earth by his power, he hath established the world by his wisdom and he hath stretched out the heavens by his discretion. Jer. 10: 12. "In the beginning God created the heavens and the earth." Gen. 1:1. "Thou even thou art Jehovah alone. Thou hast made heaven, and the heaven of heavens, with all their hosts, the earth and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9:6. "Thus saith Jehovah, I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their hosts have I commanded." Is. 45:12. "I am Jehovah, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself." Is. 44:24. "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things and for thy pleasure they are and were created." Rev. 4:11. These are a few of the almost innumerable passages in the Bible, which refer to Jehovah as the creator of the heavens and the earth. They are however sufficient to show the prominence which is given in the S. S. to this great work of Jehovah. But how different is it in all Chinese literature. The Rev. Dr. Medhurst says, "In one important particular, the Chinese ideas, respecting God fall short of the truth, for they do not appear to ascribe the creation of heaven and earth to any one being." An Inquiry, &c. p. 4. Moffat in his Comp. Hist. of Rel. says. "In the historical classics of China, there is no mention of creation, nor of anything prior to the reign of King Yaou. Later traditions on the subject, as they do not belong to Chinese scripture, do not come under this head. The cosmological theories of mythologers and philosophers have no right to be assigned to the credit of the original national faith." Vol. II, p. 7. He also remarks that "creation out of nothing does not appear in the religion of Greece." Ibid. p. 12. This all agrees with the

general remark that the creation of all things out of nothing is not spoken of in any heathen system. Whatever semblance of creation that may be spoken of in heathen writers, refers to the transformation of pre-existing matter. I am fully aware that Dr. Legge maintains that the work of creation is ascribed to Shangti. But as Moffat has stated, there is no reference to the creation of heaven and earth out of nothing in the Shoo-King as translated by Dr. L. The strongest passage which he brings forward in support of his opinion is a hymn in praise of Shangti, which was prepared in the 17th year of the emperor Kea-tsing, about the year 1539, A.D. and which is found in "The Collected Statutes of Ming Dynasty." But if we could admit Dr. Legge's translation as correct, it can hardly be claimed that a hymn of the date of 1539, A.D. is an expression of the opinions of the people who lived 1000 or 1500 years before Christ. There were several sources from which the Chinese scholars of A.D. 1539 might have obtained some idea of the Bible account of the creation. The Jews came to China, if not before, very soon after the Christian era. The Nestorians came in the year A.D. 505 and were here for more than three hundred years. Mohammedans came in the 8th century and the Roman Catholics at the end of the 13th century. See Williams' Middle King, Vol. II, pp. 290-99. But apart from this, the accuracy of the translation is not admitted. One word which he translates creation, is held by many not to have that meaningand among others who hold this opinion, is the Rev. Dr. Medhurst. To his learing in Chinese Dr. Legge has given strong testimony. In his preface to the Shoo-King he says: "Dr. Medhurst's attainments in Chinese were prodigious." p. vi. He also dedicates one of his pamphlets to the Rev. Dr. Medhurst "in token of his admiration of the extent and depth of his acquaintance with the Chinese language and literature." In "a Dissertation on the Theology of the Chinese." Dr. M. says: "The words Tsaou hwa, here translated 'production and change,' are not to be rendered 'creation and transformation; for the Chinese have no idea of creation, as we understand it; viz. the bringing the world into existence. It is true, the writer above quoted, explains production by the bringing of something out of nothing; but by that the Chinese mean, the birth of animals, the springing up of plants, the advancing of the tides, or the blowing of the wind, when to all appearance, nothing was before. They do not mean by it, the original formation of all things, but the constant production of things observable every day." p. 16. As the Chinese in common with all other heathen nations had not the conception of the creation of heaven and earth and all things out of nothing it is self evident that they could not ascribe such a work to Shangti. From all these testimonies and considerations, it appears clear that the Chinese have not ascribed the great and characteristic work of Jehovah, to Shangti.

From the above course of reasoning, it is evident that Shangti is without two of the most essential characteristic attributes that belong to Jehovah, viz., eternal self-existence and that holy jealousy which requires the religious service of all his creatures to himself. Neither has he had the most distinguishing work of Jehovah ascribed to him. In the celebrated

case already referred to, the claimant to the Tichbourne estates had an outward resemblance to the true heir, he had acquired a considerable knowledge of the mental habits, acquirements and acquaintances of the heir, so as to present a strong presumption in the minds of many that he was the identical person. But when it was found that he was destitute of those things which most distinctively belonged to the heir, such as, the knowledge of the members of the heir's own family-the ability to speak and read French which he had known like his own tongue,-the knowledge of the places and studies of the college where he studied, &c., all candid and considerate persons concurred with the learned judge and the jury in the opinion that the claimant was not the same person as the true heir. So notwithstanding that Dr. Legge, in the earnest advocacy of Shangti was so hopeful as toex press his belief in these words,-" I am confident the Christian world will agree with me in saving, this god [Shangti] is our God"-I feel assured that the great body of Christian men will agree in the conclusion-that, while the Chinese have ascribed to Shangti many of the attributes and works which belong to Jehovah, just as many others of the ancient nations did to their supreme god, vet Shangti is not the same being as Jehovah,-who alone is "God over all blessed for ever." Any one of these three lines of argument, viz. 1st, The testimony of the sacred Scriptures that all nations have forgotten the true God. 2nd. The evidence furnished by various writers that in the early ages of the world all nations ascribed many of the attributes and works of Jehovah to their respective chief gods and hence that such ascription is not any proof that any one of 3rd, The evidence that Shangti is without some of the them is Jehovah. most characteristic and essential attributes and works of Jehovah-would be sufficient to satisfy most minds, that the opinion that Shangti is the same being as Jehovah is not tenable; but when they all converge to the same point, they establish the negative of the proposition and prove beyond all reasonable doubt that Shangti is not the same being as Jehovah. They will also serve vet more to establish all minds in the truth which has been held by the worshippers of Jehovah in all ages, that all the nations had departed from the one true God, and made to themselves false gods and make evident the interpretation that "all the gods of the nations are idols but Jehovah made the heavens." Ps. 96: 5.

Whilst therefore, it would be a great vantage ground in prosecuting missionary labour in China, if it were true that Shangti of the classics is the same being as Jehovah, yet as it is not true, we must not compromise the truth for any supposed advantage. And however distasteful it may be to the pride of the Chinese, especially to the literary classes, to declare to them that the Shangti of the classics, as well as Yuh hwang Shangti, is a false god, and that no worship of him can be acceptable to Jehovah, yet we must in faithfulness to our God declare the whole truth to them; and exhort them to turn from the worship of Shangti and all other false gods to the worship of Jehovah, the only living and true God and from whom alone cometh salvation.

INQUIRER.

### SCHOOL BOOKS FOR CHINA.

By C. W. MATEER.

SUITABLE school books for teaching science of various kinds, are coming to be more and more a disideratum in China. As mission schools increase in number and efficiency this want is more and more felt. The late missionary Conference recognized the existence of this want, and appointed a committee to take steps to secure the preparation of a series of school books for use in mission schools. This is a step in the right direction, and now that there are parties whose business it is to forward the work, it is likely it will in due time be accomplished. The fact that such a series of books is contemplated, furnishes sufficient occasion for a short discussion of the proper style and best method of preparing such books.

In the first place, it should be noted that they are to be school books. They are not to be labored and exhaustive treatises, nor are they to be diffuse popular essays. Of these we have a goodly number already. What we want, and what this committee contemplates is school books, of which we have as yet very few. The prime idea in reference to a school book, is that it is to be studied-not read over merely, but studied-and taught by a teacher. This should be kept distinctly in view in the preparation of the book. Let it be so constructed and arranged that it may be a text book, adapted to the wants, both of the student and of the teacher. In order to this it is not only important that there should be a clear and philosophical arrangement of subjects, but that the treatment of these subjects should be carefully subdivided, and a natural order preserved. A good school book is not a careless hash of the subject, but a systematic and careful digest of it, giving the important facts and principles, and arranging them in such a way as to isolate each one in succession, and present it clearly to the student for his attention and acquisition. In order to this, short paragraphs distinctly marked and numbered are very important, and will be found a great help, both to the student and the teacher. In some branches it is an excellent plan to use two or more kinds of type. The text properly divided into sections and verses is printed in the larger type, and forms a continuous and connected treatment of the subject. Explanations and illustrations are thrown in between the sections and verses of the text in smaller type, while all notes or critical remarks are put in, in still smaller type. This shows the student at a glance what is the most important to study, and to prepare for recitation. It also enables the writer to put in many interesting and important particulars, without seeming to digress from the main subject.

In order to adapt the book to the use of the teacher it should either be put in the form of question and answer, or have at the foot of each page, questions for the teacher, which will serve to bring out the important ideas of the text. Such questions may not be necessary in mathematical works, in which the book is made up chiefly of rules, analyses, and examples, but in such branches as geography, history, and natural science, they are highly important. In some branches, especially the more primary ones, the question and answer form, if properly managed, is undoubtedly the best, while in others short paragraphs with questions at the top or bottom of the page, will be found the best. Such questions will not only facilitate the use of the book by foreign teachers, but will be an invaluable aid and guide to Chinese teachers. The Chinese have but very poor ideas of teaching, and unless the way is thus pointed out, they will simply require the pupil to commit the book to memory.

The technical terms used in these school books will constitute a very important element in their proper preparation. In most cases the subjects to be treated are new to the Chinese, and when they are old subjects, they are still treated in a new way. This makes the use of many new terms necessary. Some of those who have written books for the Chinese have avoided as far as possible all technical terms. This may do when a subject is treated in a loose and general way for popular use, but it is not the way to prepare a school book. Scientific subjects are treated largely by the use of the technical terms peculiar to them, and accuracy and perspicuity depend on the possession of a sufficient number of such terms, clearly defined and consistently used. Every new science must create a terminology for itself, and in the introduction of the sciences into China, new terms must be inverted for each one. This is a necessity, and no attempt should be made to avoid it. How could a man write accurately, or even intelligently, on any scientific subject without the use of the technical terms peculiar to that subject. The Chinese language is peculiarly rigid, and ill adapted for the formation of technical terms and new forms of expression. We must make the best of it however, for we must have the terms, if we are to teach the sciences. In English we have in the Latin and Greek, an inexhaustible store on which to draw in the formation of technical terms. It is a great advantage that we can form such terms from foreign and dead languages. It gives unity and dignity to the terms, and enables us to attach to them the precise meaning we desire, without being embarrassed by the literal sense of the component parts. How different it would be if we had nothing but our own language to draw upon. How flat for example, would it sound to say "farviewer" for telescope, or "soullaw" for psychology, or "loadinative lightning" for inductive electricity. Such terms would not only be lacking in dignity, but they would be awkward and embarrassing in practice. In Chinese we must fall back on the rarer characters of the Wen-li. This will overcome the difficulty to some extent. In so far as style is concerned, I am in favor of the plainest and the simplest, but in the formation of technical terms let us have the very highest and rarest Wen-li.

In nothing is an authors skill more shown, or his ability put to a harder test, than in selecting and compounding his terminology. Several

important points require attention. First, the terms should be brief. It is not necessary that a term should contain within itself its own definition, nor that a name should embody a full description of the article. A name, or a technical term, is a conventional thing. It depends for its meaning, not so much on the etymological sense of its component parts, as on the definition given, and the usage built on this definition. A good technical term siezes the prominent idea for its basis, and then depends for its full meaning on a comprehensive definition. Long and complex terms are not only lumbering in practice, but they are wanting both in dignity and in unity.

Technical terms should be so chosen as to be convenient and pliable in use. Brevity will greatly conduce to this end, but this is not all. Much depends on the composition of the words themselves. Such terms do not always stand alone, as they do in a dictionary, but must be used in the construction of sentences. Sometimes they are the subject, and sometimes the object, and sometimes we wish to give them a verbal or adjective form. Take for example the term induction; we speak of the principle of induction, of inductive electricity, of an induced current, &c. Hence it follows that such terms cannot be properly made from a merely theoretical standpoint. They should be tried or used for sometime, in the teaching or discussion of a subject, before they are finally adopted.

It is important that such terms should preserve their analogy with other terms of the same class. For example the term 數根 su kē i was formerly taken for "a prime number." but it is out of analogy with all other similar terms. We have 分數 'e i su a fractional number, 倍數 pei su a multiple, 乘數 chi ng su or 生數 ĕ ig su a factor, 根數 ken su a root, and so on. This term should be changed for another in which the leading character will be a qualifier of the word 數 su, and so preserve the analogy, and conduce to convenience and perspicuity in use.

Another important point in relation to technical terms, is that they should be carefully and accurately defined. Nothing is so important in a school book as the definitions, and in nothing is this more important than in regard to the terms used. The Chinese are not accustomed to the appearance of new terms in their stereotyped language, and are peculiarly liable to stumble at them, or to mistake their meaning. Good definitions of new terms inserted in connection with their first introduction in treating of any subject, will greatly conduce to perspicuity, and lighten the work of the teacher. When for any reason new terms different from those previously used by other writers are adopted, attention should be called to the fact, and if necessary reasons given for the change, and always, when different terms have been used by others, the other terms should be mentioned as synonymns. This will give the student a key to the understanding of other books, besides the one he has studied.

Good school books for China should not be mere translations. Simply to translate an English school book literally into Chinese is by far the easiest way to make a book, but it is not by any means the best way. It

is safe to say, we will not have good school books in China until we have something very different from mere translations. An exception might perhaps be made in favor of books on sciences of which the Chinese know nothing at all. Yet even here the book in Chinese should have such a peculiarly Chinese character, as is inconsistent with simple translation. In most cases no doubt a good foreign school book should be made the general basis of the Chinese book. All figures and illustrations, however, should be drawn as far as possible from things with which the Chinese are acquainted. The book should also be specially adapted to the place it is to fill in China, that is it should be so constructed as to make the Chinese feel that it is a book for them. For example a Chinese geography should give such prominence to China as comports with the fact that it is a Chinese geography. The same is true of a general history. Mathematical works should have examples illustrating as far as possible business as it is in China. The same general principle applies more or less to all branches of science.

Those who make school books should first make themselves familiar with what has already been done on the same subject, whether by Chinese or by foreigners. Labor has already been lost in China from not attending to this principle. Some years ago I met a gentleman who had nearly completed a book on one of the sciences. I asked him what he thought of a book on the same subject prepared a short time before, by one who was confessedly his superior as a Chinese scholar. He replied that he had not examined it. I have reason to think he treated native books much in the same way. He evidently had supreme confidence in his own genius. He invented his terms and made his book, independently of what any and every one had done before him. Such a spirit will not make a good or useful school book, while it will certainly bring confusion into the terminology. No man is so wise that he cannot profit by the labor of his predecessors. Familiarity with what other foreign writers have done on the same subject, will enable him to improve on them, and in case of differences to give students such hints as will enable them to understand all books on the same subject. Familiarity with what native writers have said on the same subject, will enable him to avail of the resources they have provided, and to combine native and foreign ideas and methods, so as to make the student master of both at the same time. He will also be prepared intelligently to refute the mistaken notions of the Chinese. The writer who shows a proper acquaintance with, and appreciation of, what China has already done, prepossesses the student in his favor, and makes his book popular.

He who makes a school book should himself be a teacher. Few if any good school books have ever been made by others than teachers. This is perfectly natural. The need of the book is felt chiefly by them, and thus they are led to try to supply the need. Their experience both teaches them what a good book should be, and qualifies them to make such a book. A good school book cannot be prepared from a purely theoretical

standpoint. It needs to be modified by the experience of actual practice in teaching. This is especially the case in China, where both the field and the language are new. To insure a really good practical school book, the first draft should be taught through to a class, and then revised in the light of this experience. To make a good school book is labor, not play. It is not likely that any one will do such work for pastime, or for the mere love of doing it, and if they should, it is not likely their book will be worth the cost of printing.

School books for the Chinese should be made as plain as possible. In the west the marked tendency of recent years has been to make text books on the sciences plain and simple. There is a very great contrast in this respect between the books of the present and those of one or two generations ago. If plainness be desirable in English, it is still more so in Chinese. The subjects in many cases, and the methods of treating them in all cases, will be new, and hence the greater necessity of taking special pains to be plain and simple. Both the Chinese language and the Chinese mind are peculiarly averse to receiving anything new, and unless it is made specially plain, it will not be apprehended. It will not do to presume too much on the quickness of the pupil. In China as elsewhere the majority of students are mediocre, and school books should be made to suit them. Not only should the method be plain, but special pains should be taken to make the style clear and perspicuous. This will be all the more difficult to accomplish, seeing precision and perspicuity are not qualities peculiar to Chinese, especially to the Wen-li. For North China all primary books had best be in mandarin. This, to say nothing of other advantages, will enable the student to study these branches before he could read the books if in Wen-li. It is one of the serious drawbacks of the Wen-li, that the pupil has to be a scholar before he is able to read his text book.

In the last place school books should be interesting. Plainness in method and style will go far towards securing this. But this is not enough. Special pains should be taken to make the books interesting and attractive. For this purpose pictorial illustrations should be freely used. Pictures are both troublesome and expensive, but they will pay for all this, and more. Nothing adds so much to the attractiveness of a book as good pictures. Pictures are often necessary to the proper understanding of the subject. They are more needed in China than in the west, especially in all matters relating to science and the mechanical arts. In the west machinery is to be seen on every side, -factories, mills, engines, and machinery of every kind. In China these things are only heard of, and so in the absence of the things, we must call in the aid of pictures, to explain and illustrate the description. Without this aid we will fail to convey any adequate idea to the mind of the learner. In many branches historial facts and incidents can be used with good effect to add interest to the subject, as well as to convey important information. Let it not be supposed that such things are more excresences, that scientific facts and principles alone should find place in scientific books. Nothing is an excresence which elucidates a subject, or serves to fix it in the mind. If not convenient to insert such things in the text, they can often be inserted with good effect in the form of foot-notes. In some branches puzzles and curious questions, or remarkable facts and phenomena in nature can be introduced with good effect. To do these things, and to do them in such a way as to engage the attention of Chinese students and interest them in the subject, will require much careful thought and investigation. Let not such labor be deemed wasted. The success of a book depends on its being made interesting to the student, and adapted to fix the subject in his mind.

The importance of a good series of school books for China cannot be overestimated. The success of mission schools depends, in no small measure, on having good and suitable text books. Without them much labour is wasted by teachers, imperfect instruction is given, important branches are omitted altogether, and the Chinese student lacks the important aid of a text book to keep by him in after life for reference. There is a widespread desire in China to learn western science and methods of education. In order to facilitate this, the first and most essential requisite is good school books, and next to them Chinese teachers who are trained and qualified to tea h them.

#### IN MEMORIAM,

REV. CARSTAIRS DOUGLAS, A.M., LL.D. By Rev. Wm. McGregor, A.M.

THE death of Dr. Douglas in his 47th years has called us to mourn the loss of one who, as regards age, seemed still to have before him many years of usefulness in China. To us it seems as if he had been taken away in the middle of his days, and when the acquirements and experience of the past had qualified him for being of still greater service to the work of Christ in the future. But the work Dr. Douglas actually accomplished during the twenty-two years he laboured in Amoy might well be the work of a lifetime, and has secured for him a permanent place in the history of missions in China. To indicate the nature of this work I shall briefly notice it in three departments.

1. Evangelistic and Pastoral work.

When Amoy was opened by the war of 1842 it was first occupied by the London Mission and the missionaries of the American Board, whose work soon passed into the hands of the Reformed Church of North America.

In 1851, Mr. Burns, the first missionary of the Presbyterian Church of England removed from Canton to Amoy. In 1854 he had to go home to Scotland, and next year returned to China, accompained by the Rev. Carstairs Douglas who, after graduating with distinction at Glasgow and afterwards studying theology in the Free Church College in Edinburgh

had just decided to give himself to the work of the Gospel in China. Mr. Burns having remained at Shanghai, Mr. Douglas came on to Amoy alone, and found, on his arrival, that Mr. Johnstone, who had came out to join the mission a year before, had already left on account of ill health.

During the first ten years of their work the missionaries of the L. M. S. and the Reformed Church had naturally concentrated their efforts on Amov itself. During the three years he spent in Amov Mr. Burns had visited various places on the mainland and left fruits of his work at Pechuia and Bay-pay. From this time work on the mainland began, and into it Mr. Douglas on his arrival threw himself with all his strength. Being provided with a mission boat suitable for the navigation of the channels and estuaries about Amoy, he occupied a large portion of his time in exploring the country around, everywhere preaching the Gospel and distributing books. Other missionaries joined the mission, outstations were opened where Christian congregations met for worship, and work which at first was simply evangelistic gradually assumed more of a pastoral character. But in pastoral and evangelistic work our brother was equally at home. While occupied in visiting the outstations connected with the mission, preaching, teaching and examining candidates for baptism he was ever on the outlook for opportunities of preaching the Gospel to the By the wayside while he travelled, in a boat with fellow passengers or passing through a town or village, wherever an audience could be found he was ready to avail himself of the opportunity. To 'sow beside all waters' was with him not simply a felt duty, but still more an uncontrollable impulse. How diligently he laboured in instructing the native congregations, how their spiritual condition and the trials to which they were exposed weighed upon his mind, those who were much with him would realise, and only He to whose footstool he ever carried their case can fully know.

How much blessing from the Lord has rested on his labours is indicated by the fact that when he came to China there were in connection with the mission only two stations just opened and that, when he died, he left it with six hundred and forty communicants and about an equal number of adherents, distributed among twenty-four native congregations. Of these congregations eight are organized with office-bearers of their own, and one supports its own native pastor.

An attack of sickness having led him to take a sea voyage to Formosa, he embraced the opportunity of preaching the Gospel there, and was so impressed with its claims as a mission field that, on his return on furlough soon after, he pressed them on the home church. In consequence of his representations it was decided to undertake mission work in Formosa, and he came back to China accompanied by Dr. Maxwell appointed to that field. Accompanied by him, he paid two visits to that island. The second of these visits was of some length, and at its close he left Dr. Maxwell settled at Takao and the Formosa mission of the English Presbyterian Church fairly started.

2. Another department of mission work in which Dr. Douglas took great pleasure was the training of native agents.

In the system of united classes with the students of the English Presbyterian Mission and those of the American Mission he undertook training in music and latterly also an exegetical class. But this was only a small part of the work he did among the students. When in Amoy, he was every day out and in among them in our training institution and, in particular, he made a point of regularly taking evening worship with them. A part of this worship consisted in carefully reading the Old Testament in course, a work for which he was especially fitted by his accurate knowledge of the Chinese written language and his intimate acquaintance with the text of Scripture both in Chinese and in the original tongues.

He has left in connection with the mission a training institution originally built at his own expense, fourteen students at present under training and twenty-three native preachers in active employment.

Those who have as students and preachers been specially connected with him keenly feel his loss. Many have bitterly sorrowed for him with tears. And no wonder. As was remarked in reference to the affection for him shewn by Christian Chinese by his deathbed,—"He lived for the Chinese and died for the Chinese, they might well love him."

3. The work of which I have already spoken was quite sufficient for the strength of any one man. But by a strict economy of time Dr. Douglas was able also to overtake a great deal of more strictly literary work. Soon after his arrival in China while staying in Amoy or travelling by boat he carefully read most of the Chinese Classics and made himself minutely acquainted with the Chinese, text of the Holy Scriptures. He thus acquired a very accurate knowledge of the Chinese written character, but other engagements prevented him from ever reading much native literature. Most of the time he could spare from direct mission work was given to the preparation of his Dictionary of the Amoy Vernac-No one can examine it without seeing it to be a work involving an immense amount of toil. For fourteen years he continued to collect, revise and correct materials for it. But he never allowed it to interfere with his active mission work. Day after day, hours that ought to have been given to sleep or relaxation were devoted to it. While journeying in the mission boat it was his constant companion. From every source materials were looked for. The vocabularies of his predecessors in the mission field were utilised. Native dictionaries were ransacked.

Wherever he went his note book was in his pocket ready to receive any new expression, and each expression thus obtained was afterwards submitted to three or four native teachers, and to mission preachers from different localities to ascertain with accuracy its variations of meaning, and the extent of country over which it was current.

This dictionary is the work by which he will be best known outside the limited circle that know and can appreciate his more directly evangelistic labours and their results. As a vocabulary of the language spoken in the Chang-chew and Chin-chew prefectures little can ever be added to it. Its one want is the Chinese characters corresponding to the various words. This was a want Dr. Douglas hoped to supply if he had lived. His reason for omitting them was that in the case of many words in the Amoy vernacular the pronunciation has been so much changed that it is difficult to determine from what particular character a word has sprung. Often the character could be identified only by tracing its pronunciation through several dialects. Many copies of his dictionary have his list of characters filled in by the hand, but he deferred printing it until it should be as complete as possible. It was during a second visit home that his dictionary was printed at which time he also received from the University of Glasgow the degree of LL.D.

Besides the dictionary, Dr. Douglas' only other publication is a Chinese tune book on the tonic sol fa system, in which the Chinese numerals up to seven are employed as symbols.\*

A commentary on the second Epistle to the Corinthians was left by him in a considerable state of forwardness, and may yet be published.

As a member of the committee for conserving the text of the Chinese Scriptures and preparing materials for a future revision, he has, I believe done more than any one else has yet done towards preparing such materials, and had he been spared to see revision undertaken his assistance would have been invaluable.

But the Master saw that his work here was done. Incessant labour had undermined Dr. Douglas's constitution, and made him old before his Of those who saw him this summer at Shanghai certainly none unacquainted with the fact would have set him down as not yet fortyseven years old. Probably most would have been inclined to add twenty to that number. During the past few years he has not been strong and has in appearance aged rapidly. This spring his health was weak, but when advised to go home after the Shanghai Conference should be past he put off the suggestion for another year. His visit to Shanghai, (where he was elected one of the Chairmen of the Conference), he much enjoyed, and feeling himself greatly improved in health, he, at its close came right back to Amoy; although we had hoped he might extend his trip to Japan. During the six weeks he was with us after his return, he seemed in wonderfully good health and in excellent spirits. In the mission work he took as active a share as ever, and the last two Sabbaths he spent on earth were spent at inland stations involving land journeys in very hot weather.

The cholera epidenic which was raging among the Chinese seemed to be a good deal on his mind, but simply in the form of pity for the suffering, and he himself continued in good health and spirits. On the evening of Wednesday 25th July, he was as usual present at the weekly

<sup>\*</sup> Dr. Douglas also composed a number of hymns in the Amoy vernacular, which are included in the hymn book used there.

English prayer meeting. On Thursday morning he had to get up about four o'clock, but went immediately to bed again, and it was past six ere the symptoms of cholera began clearly to manifest themselves. Dr. Manson was immediately in attendance but from the first his case seemed to be hopeless. By eight o'clock he was in a state of collapse and continued so till twenty minutes to six in the afternoon when his spirit returned to God who gave it.

Being reduced at once to a state of great weakness, Dr. Douglas was unable to give any instructions about his affairs, nor did he send any message to any one from his sick bed. To speak was difficult for him, and the little he said all had reference to his trust in God. To one who quoted the promise "Cast thy burden upon the Lord and he shall sustain thee," he replied with great emphasis "He does sustain," and then after a pause, "perfect peace." To another who gave him a "text," he replied "my 'text' for next Sunday was to have been, 'the gift of God is eternal life through Jesus Christ our Lord." One of the native pastors having called, he did not at first observe him, his eves apparently having become dim, but, being told he was present, he in broken sentences addressed him (in Chinese) "Ah! Iah sian-seng.....be always ready.....for the Lord's will.....here we may be of use in the church.....to be with the Lord is far better." The eagerness with which amid much weakness these words were spoken was very remarkable. It seemed to give him joy that he was able with his dying breath to witness a good confession to a brother presbyter of the Chinese Church—that church to the edification of which his life had been given.

Dr. Douglas's death leaves a blank which will be felt by the missionary community all over China. What a blank he has left among us his fellow labourers in Amoy cannot be expressed in words. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

## Correspondence.

Those Thirty Essays.

DEAR SIR :-

Your correspondent in the May number of the Recorder makes statements which need correction. He supposes that there was a public meeting of missionaries at Foochow, in which the meaning of the term Shin was discussed. No such meeting was ever held. In a private talk between two missionaries it was proposed to give out the theme "Shangti nai Shin" and offer prizes to the best native essayists. The business was finally and definitely arranged by three missionaries. Messrs. Wolf, Hartwell and S. L. Baldwin. The others had no voice in it, were not even consulted, and most of them knew nothing whatever about it, till the essays were handed in for examination. I mention this simply to show how very informal the transaction was.

examination. I mention this simply to show how very informal the transaction was. As Rev. S. L. Baldwin was in a better position than myself to know the facts, I have asked him to give them. This is his reply:—

"In answer to your inquiries in regard to the correctness of the statement of Rev. C. W. Mateer, in the May-June number of the Recorder, concerning the essays on "Shangti nai Shin," I have to say.

1. I have no doubt that Mr. Mateer intended to give the exact facts in the case, as he received them from me.

2. He is mistaken as to the question (whether the use of Shin for spirit was correctly understood by the Chinese Christians) being raised "at a meeting of the missionaries in Foochow." I said that it came up "during the week of Prayer." Mr. Mateer probably got the impression from this that it was a matter of public discussion—whereas it was only a matter of private conversation between Mr. Hartwell

and Mr. Wolfe, after one of the meetings of the week of Prayer.

3. It was not Mr. Hartwell who "proposed a few changes" but a native preacher who had assisted in examining the essays. Mr. Mateer's sentence on that subject seems to imply that Mr. Hartwell wished to put into the essays before publication the use of Shin with a meaning that the authors did not use it in. No one who knows Mr. Hartwell would for a moment think it possible for him to propose such a thing. Neither did the changes proposed by the native preacher go to the extent implied by Mr. Mateer. He must have misunderstood me on this point.

4. Whether the essays are essays on "the spiritual nature of God," as they ought to be if "Shangti and Shin" means "God is a Spirit," or whether they are essays on the Divinity of Shangti, or what is properly the subject of them, all can judge for

themselves by reading such of them as have been published.

5. My conversation with Mr. Mateer was a private one, in answer to questions propounded by him. I did not know that he intended to publish it; but I do not complain of his doing so. I am willing that all facts bearing on the subject of terms shall be published to the world, and have such effect as properly belongs to them, am sure Mr. Mateer desires nothing else, and will be very glad to have the corrections I have here made in regard to his statement published."

This statement from the pen of our good brother puts the history of the essays in a proper light. We very heartily thank him for it, as it shows how entirely groundless are the remarks of Mr. Mateer, which seem to imply a defect in Mr. Hartwell's

moral sense in the matter of the essays.

This disposes of the 'history,' but some of us at Foochow think that we may fairly claim to be heard on the subject of the essays written by our own native preachors. The idea of giving out such a theme originated with Mr. Hartwell, and was probably due to a desire to ascertain whether the Chinese have a correct conception of spirit, as this term is understood by western Christians, who believe in the Biblical teachings on the subjects. But most of the essayists failed to see the point, which very naturally led him to think that the text should be more clearly defined, as Mr. Mateer very correctly states in one part of his paragraph. Some of the essayists were doubtless influenced by previous conversations with missionaries on the term question; and all, with few exceptions, went into a discussion about false gods, as they had been accustomed to do in their chapels. This seems to be the staple of many of the essays.

Of the thirty essays handed in, one half were put aside by the examiners as being These I have not seen. The best fifteen were arranged comparatively worthless. in the order of supposed merit and prizes adjudged to the first three only. One excellent essay, marked No. 4, was from Amoy and came too late for competition.

I have examined with care these fifteen papers, but do not design to discuss at length their literary or theological merits, nor to use them as decisive evidence in the term question, as some rashly attempt to do. That question must be settled on far broader and more exact principles than any which these essays furnish. Let me attempt to show simply and very briefly how the essayists use Shin, as interpreted by immediate subject and context. The pages of the Recorder will not admit of a minute examination of all the phrases where the term occurs. I confine remark to a few generalisations and quotations, as the result of investigation, the word "God" in

English standing for Shangti in the text.

Essay No. 1, uses Shin 26 times, of which 22 are merely the popular names of idols, gods or worshiped spirits, and such common terms as 鬼神百神天神地祇. Twice we have the verbal sense of deifying, or exalting natural objects and imaginary beings to the place of worship. Once the term is applied to good angels in connection with kuei for evil ones, and once to the spirit or mind of God in the phrase "His spirit is very holy." No. 2, uses Shin 9 times only, of which 5 are in the sense of a spirit in everything, a spiritual essence joined to the material form, as its intelligent moving power. The sense seems to be analogous to that of mind in man. Once in the phrase "the celestial Shin," once in the sense of the Great Cause or Source, the underived Shin 獨一無元之神, once, in speaking of the classic use of Tien, heaven, it is said that in reference to its Kung yung In H it is called Shin. Once, in the sense of spirit, "God is a spirit without form"上帝乃神無形無像. No. 3, uses Shin 15 times, always in the sense of spirit, or in citing the native misconceptions of its proper meaning. The essay dwells on the Scriptural idea of God's spiritual nature, and weighs against the false notion of the "necessary dependence of spirit on matter," showing how the doctrine degrades and materialises spirit. No. 4, uses Shin 39 times. of which 3 are in the sense of God as a spirit, and 9 are used in showing that Shin, as a term for the true God, is not comparable to Shangti and that He whom the classics call Shangti is the one creating, ruling Spirit 有一造化主宰之神. In the remaining 27 instances, the essay c testhe native uses of Shin, declaring them to be innumerable, mixed and confused 千異萬端混雜錯亂. While admitting a slight inadequacy of the term Shangti in one respect, he warmly advocates its use in preference to Shin. No. 5, uses Shin 29 times, of which 8 are names of idols, 7 are applied to God as the self-existent spirit, 4 to God as being spiritual, intelligent in distinction from material forms, 5 to the Spirit of God, 2 to the Holy Spirit; 1 in the phrase "God is Shin," as the theme reads: 1 in citing the native doctrine that the formless spirit depends on the material form for continued existence: 1 in the phrase Man Shin W in to be disrespectful to God.

This suffices for a numerical estimate of the uses of Shin. The remaining ten of these fifteen essays are like the first five in two respects, (1) in discussing the native uses of the term Shin, (2) in applying it to God directly, or interchangeably with Shangti, as both terms are found in the Christian books which the essayists freely use. But in one respect these ten are unlike the first five as they very rarely, if ever, speak of the spiritual nature of God.

This meagre review suggests a few points which I will now state.

It was probably the fact, just alluded to, which disappointed Mr. Hartwell. It was not that the essayists preferred Shin to Shangti (which they do not), nor that the essays could be fairly interpreted as evidence on that side.

The essayists dwell largely on the use of Shin in the classics and show how the ancient doctrine respecting the majesty of Shangti, as Creator and Lord, was gradually corrupted. In doing this the names of false gods are introduced and the single word Shin often stands as a general term.

They also interchange Shin with Shangti for God. They sometimes do this very freely, because they find one term used in some books, and the other term in other books. Can any one furnish a better explanation of the fact that Foochow and Amoy essayists do this so freely? They also use Shin in the sense of a supernatural, inscrutable power, which develops the universe—not Deity or God, but the divine operation. Similar to this, is the sense which Dr. Douglas gave to Shin in parts of the essays. In a letter which he wrote me July 17th, he says "I should be inclined to give some such explanation as this, that Shin, while properly and usually meaning "Spirit," does often mean a supernatural being, i. e., a spirit, which being disembodied (or never having had a body), has powers which transcend human powers, and which can act so as to change the usual order of nature."

The best of the fifteen essays use Shin in treating of God's spiritual nature; and all, or the most of them, apply the same term to Him in the sense of Deity. But, in doing this, the best essayists carefully distinguish Shang-ti from "the crowd of Shin," as being Creator, Lord, the Only (God). One essay says that other "spirits" cannot be mentioned in the same day with Him 若較諸上帝則有所不可同日 Another says "His name cannot be classed with others" 其名豈可與 語也. 之 等 哉, and adds that men's minds will be confused and the character of God degraded by using Shin to designate Him. Besides, the essayists very generally use Shangti as subject in the proposition, and Shin, with other words, as predicate, to interpret the attributes of the subject. It must therefore be borne in mind that, while they evidently use and prefer Shangti as the proper term for the True God, it remains an open question in what precise sense they use the predicate Shin in some of the instances. In my review I cannot claim exemption from the force of this stricture. Others may interpret the essays differently.

The essays give us no new light on the proper meaning of Shin, nor any better evidence than we have long had of its availability or the reverse, as a translation of Elohim and Theos. They use the term as the immediate subject requires, and in such senses as most of us are disposed to accept as genuine-for the human mind or spirit, gods or worshiped spirits, the manes, a genius, a supernatural being or cause, phys cal energy, animation, etc. Some of the essays are good, but I feel neither elevation nor depression of spirits under their influence. So far as I might allow them any weight, it would be rather to strengthen the conviction that a term, so vague and impersonal as Shin (without a qualifying word) always is, will not answer so well for God, as

other terms now used.

Does it not clearly appear from a careful review of the history and contents of these essays that they are enjoying a reputation disproportioned to their merits? While a very few may be called excellent, others are ordinary, and half of the thirty are worthless. Mr. Mateer jumps to a very broad conclusion, without even examining them, and so lavs a snare for h's neighbor. Dr. Nelson, who in the next number of the Recorder boasts that "the unanimous verdict of the thirty native essayists at Foochow would seem to present something very like an end of controversy on this subject." He fears, however, that a certain "trait of human nature, pithily expressed in an old couplet," may prevent this desirable result. Now, if Dr. Nelson will candidly examine the essays, he will find that, if he accepts them as authority, they will lead to such "an end of controversy," as he did not contemplate when he wrote his couplet. He will be the one who ought to be convinced even against his will! But, seriously, can any one suppose for a moment that a few good essays will decide so momentous and difficult a question as that of the proper term for God in Chinese? In due time the question will be decided by missionaries, or by native scholars. may be decided by a native paper discussion, or in a native conference, proposed by the grace of God to discuss the question calmly and thoroughly. In the meantime we need much patience and a large share of Christian candor. Our aim in all this ventilation of our views should be justice first, then victory, and victory through justice.

FOOCHOW, September, 1877.

C. C. BALDWIN.

### Foochow and Amoy Essays on 上 帝 乃 神.

MR. EDITOR :-

I do not intend to discuss the *term question*. That discussion has already been spainted exhaustive, and may well rest for another generation. Before that has passed away we may hope the Chinese church will have sufficient development to set the matter forever at rest without the help of foreigners.

In the meantime we may thank God for the genuine Christian courtesy which has of late, and increasingly, been manifested in this discussion. If there still be any feelings of asperity let the recent lessons of God's providence, in calling away some of the most honored of our fellow labours, smother them all away. The influence of the late Missionary Conference will be in the same direction. If some of our good brethren, in their boasts of always having opposed said Conference, do not manifest quite as much amiability as we could desire, let us attribute it to their misfortune in not being present in that assembly.

As regards our differences on the great question of terms we can make them practically less in some such way as Dr. Happer, in your last number, suggested; and especially in the spirit he has manifested. I am pleased also with the suggestion of A. E. M. in the same number. Rev. Mr. Helm at the General Conference proposed a resolution containing a similar suggestion, but withdrew it to avoid controversy. This question must be settled finally by the native Christians. A plan of the kind suggested will hasten the time of that settlement, and have all the other advantages claimed for it by A. E. M. It is difficult to conceive how any one, who believes in the power of God's truth to overcome error can fear to put into the preface of his books the terms used for God and Spirit by others with a note as to what is meant by them.

I now proceed to the particular object of this letter. In your last number—for "May and June"—under the heading Usus Loquendi, Rev. C. W. Mateer says that he has "received directly from the mouth of one of the parties"—i. e. one of the Fochow missionaries—that "over thirty essays were handed in from native preachers and assistants at Foochow and Amoy" on the phrase L The The (God is a Spirit), and that the writers "had all understood the text to mean Shangti is God, and had treated it accordingly." Again he says the text was well chosen, affording a fair test of the true sense of the word Shin. The verdict given by these thirty essayists is nnequivocal and unanimous." "This incident furnishes a suggestive indication of what decision the Chinese Christians will give on the meaning of the word Shin when they are left free from the bias of their foreign teachers." I like what seems to be implied in this last sentence,—that Mr. Mateer is willing to leave the question to the decision of the Chinese Christians. I am sure that it will be as Mr. Mateer seems to suppose. But whether so or not, I have no doubt as to the fact that their final decision will be correct.

I will not touch on the great question of terms, except so far as seems necessarily involved in correcting what seems to me a mistaken statement of facts concerning the testimony of these essays. The interests of truth certainly call for this much.

Do you wonder that we at Amoy, when we read such remarks from our good brother Mateer, felt that either he or his informant must have made some mistake. and that we were desirous to get at the exact truth in the matter? Dr. Douglas, I think, wrote to Foochow for more particular information, and fifteen essays were sent him for perusal. These were all numbered in the order of their supposed excellence. I therefore infer that the others, if there were any, were scarcely readable; at any rate, that these were all that were regarded as worth sending.

Dr. Douglas had looked over all the essays, but was not through with the examination of them at the time of his death. If he had been spared a little longer perhans he would have written an answer to Mr. Mateer's letter. This however is uncertain, as he thought it rather devolved on the Foochow brethren to correct the mistakes of Mr. M. on the general subject, and on the character of the essays written there; and all that was required of us at Amoy, was to set right the matter in reference to the essays written here. This he wished me to do.

I have carefully read all the fifteen essays. As only one is marked "Amov," I

infer that it is the only one written here. I will first briefly describe the fourteen apparently written at Foochow. If fuller description of them be needed I trust

some brother there will give it.

The most of these essays do have some confusion in the use of the term Shin; some of them great confusion. In the three pronounced best, i. e. selected for prizes, the confusion is very little. The first and second are by the same writer. He clearly shows that his idea of the term Shin is that it means something the opposite of matter, (無形, 無象), and says angels are Shin. The writer of the third. I think, has no confusion in the use of the term. He uses it only in the sense of spirit. He says that besides God there are only three classes of Shin, to wit, angels, devils

and the souls of men.

After these three, as the essays decrease in merit, the term Shin is used more confusedly, sometimes as though it meant divine, sometimes as though it meant God.

One seems to state this over and over.

We are told in more than one that there is only one Shin, or only one true Shin. But then the term again and again is applied to the human spirit. It is defined by ling Li is defined by such phrases as "without form," "without sound," "without color," "without figure," "without odor," "without flavor," "cannot be seen," "cannot be heard," "cannot be felt," odor, "Without hittor, cannot be seen, cannot be heard, cannot be reach, "cannot be smelled," "cannot be smelled," "cannot be smelled," "cannot be smelled," "cannot be smelled, " cannot be meard, cannot be heard, cannot be hear in the essays before publication, so as at least to introduce the use of shin in the sense of spirit?

To illustrate this confusion, let me describe more fully one of these essays. The writer seems to speak of God as the original and only Shin. When after enumerating a number of so called Shin he says "there are forms and breaths and not Shin. 此形也,氣也,而非神也. After this he tells us that God created the companies of Shin, 群 神. Then he called God the one Shin among the multitude of Shin, 神 於 梁 神 之中. After this he again says that Shin is that one Shin which existed before the heavens and the earth, from the most ancient times and without end," because Shin is the true Shin and also self existent," 盖神乃真神也, 亦自有而有者也. I think this writer deserved a medal of some kind.

I confess that when I first read over these essays I found great difficulty in accounting for this confused use of the term shin by so many of these writers, but after the re-reading of them several times I think I have the clue. A very cursory reading of the essays impresses one with the fact that the most of the writers have not had very great mental discipline. They have had some experience in preaching the more practical doctrines of the Gospel, and in discussing with the heathen the proper object of religious worship. This last point is the burden of the most of these essays. idea of the word Shin in the text was modified or colored by its connection with the word Shang-ti. They evidently supposed that it was Shang-ti's shin they were to write about, understanding the passage as though it meant God is the Spirit, and as though the Saviour was discoursing with the woman of Samaria concerning the proper object of worship, (see 22nd verse of same chapter). Hence some of the writers who seem most clearly to use the term as meaning divine, also use the phrase 上帝之神. They could not mean Shang-ti's God, they must mean God's Spirit.

Now, is it greatly to be wondered at that men, with no greater power of analysis than have the most of these writers, should allow the meaning of a word to be colored by its connection. Even Matthew Henry, that Prince of analysers, in the discussion of this same passage, has allowed his idea of the word Spirit to be colored in the same

way. He has paraphrased the word Spirit by the phrases "infinite and eternal Mind," with a capital M, "intelligent Being, [with a capital B.] incorporeal, immaterial, invisible, and incorruptible"—the identical ideas which some of these writers attribute to the word Shin in the same place. Did Matthew Henry get these ideas out of the simple word spirit? or way he like these writers thinking of the Spirit of Ind?

simple word spirit? or was he like these writers thinking of the Spirit of God?

While on this point let me notice another remark of our good brother Mateer. He says "the preachers and teachers who wrote these essays have been all these [13] years, and some of them much longer under instruction in the use of Spin for Spirit." Of course the constant use of terms is the most effective way of giving instruction concerning them. But, besides this, (I can only speak for myself) I am not aware that I have ever given any instruction in the matter, except that when circulating or explaining books in which other terms, than those we use, are used for God and Spirit, I have stated the fact that the writers use these terms as we use Shangti and Shin, and when, as has often been the case, they express surprise at such use, I uniformly give the reasons, and as fairly as I can state them, why so many of the missionaries have adopted it. I do this on the settled principle of always endeavoring to encourage indepent thought, and of never saying anything that would be detrimental to the reputation of fellow laborers in the Lord.

Besides this, we circulate freely especially among our students and helpers all Christian books without reference to their usage in regard to these terms. It would not be strauge if this fact should occasionally make some confusion in the use of terms among our people. I believe the 神道總論, by Rev. Dr. Nevius is one of the text books in Theology used at Foochow. This book is alluded to in the essays, but I have not had time to make full comparison, and find how far it may have affected

the several writers' use of the term Shin.

Now for the most significant fact in regard to the use of terms in these essays, and which never would have been surmised from Mr. Mateer's remarks. All the essays use the term Shangti as the proper designation of God handed down from the beginning. We are told again and again, (and the process is carefully traced out), that it was only as men gradually lost the knowledge of God that they began to invent the terms Giod-kông 王皇, Hian-thian 芝天, Hiap-thian 郑天, and all the false Shangti, and all the host of worshiped Shin, and materialism crept in. The only term for God on which the verdict of these essays is unequivocal and unanimous is

Shangti.

I now come to the Amoy essay. It is numbered 2 in the order of merit. It was not received at Foochow until too late,—after the three best had been selected and the prizes awarded. I suppose this is the reason why it is not graded higher. It certainly stands before them all in clearness of thought, and thoroughness of research, and in grasping the exact meaning of the text, though it is principally occupied with the discussion of the proper term to be used in translating the word God into Chinese. My first idea was to send this essay, with a translation of it, to you for publication, that all your readers might judge for themselves concerning the unequivocal verdict from Amoy. But the essay is too long for this. I will therefore have it printed either here or at Foochow, so that any one wishing to examine it in reference to the point I have been discussing, or wishing to read an argument on the term question from a native Christian's standpoint, may have copies on application. I believe the writer is a young man, one of our Theological students. I am not quite sure of this as it is now summer vacation, and the students are away.

I will briefly describe the essay. After defining Shangti as the Sovereign Creator, and saying he is called Shangti because he is without beginning, self existent, only one, without an equal, the Creator of heaven and earth and Ruler of all things, the writer says, "Moreover he being without form or figure, without sound or odor is likewise called Spirit 神, therefore it is said God is a Spirit (上帝乃神). I have heard that western scholars in translating the Christian Scriptures, in designating the Lord of creation, some of them call him Shangti, and some of them call him Shin. Now in my humble opinion the designation Shin is not to be compared with the better designation Shangti." (奥其和神不如上帝之种為愈也), when he proceeds by a long list of quotations from the ancient books and by arguments to make

good his position.

Now I think no one will dispute the fact that the verdict of the Amoy essay is unequivocal, but not in the direct on Mr. Mateer supposed. Perhaps he will be sorry that he did not examine the essays for himself instead of describing them from hearsay testimony.

Yours truly,

J. V. N. TALMAGE.

MY DEAR SIR :--

It is the custom of our Mission to have all of our Preachers and Bible women come together once in two months, and spend a week in study, in the recitation of lessons prepared during the previous two months, and in religious exercises.

On the Sunday following the week of study, the Lord's supper is observed, and on

Monday, all return to the stations to which they are assigned.

The last occasion of this kind, (Aug. 27th to Sept. 3rd) was one of more than usual interest. It was at a time of comparative leisure for the farming communities, the second rice crop being planted but not far enough advanced to require much attention, and a much larger number of church members and of applicants for baptism came than is usual.

We gave the greater part of four half-days to the careful examination of applicants, of whom there were seventy-two (72) men and thirty-two (32) women. Sunday morning at half past eight we assembled for the baptism of the thirty-eight men and twenty-one women who gave satisfactory evidence of having been born again, Our compound chapel will seat about 230 persons. At 10 o'clock A.M. it was filled to its utmost capacity, and benches were placed on the verandahs out side for others, there being about 300 persons present at the morning service. At 2 o'clock P.M. we met again and the hand of fellowship was given to the fifty-nine (59) persons baptized in the morning, and one hundred and ninety native converts sat together at the Lord's table.

The fifty-nine persons received represent thirty-one villages in four of the six districts in which we have chapels.

We have unitedly prayed that this year might be a year of special blessings, and we have endeavored to send our best workers into sections where the people manifested an interest in the Gospel and a desire to hear it.

The Lord has heard our prayers and blessed our labors, permitting us to baptize

one hundred and twenty persons since the 1st of January.

We need now to pray more earnestly than ever, that the Lord will keep these whom he has permitted us to gather into his fold, and that he will continue this work which seems to us a genuine work of grace. We have nothing whereof to boast.
the Lord belongs all the glory,

Very truly yours, Very truly yours,

S. B. P.

#### MR. EDITOR :-

It is known pretty generally among Missionaries that the Churches in this region under the care of the Mission of the English Presbyterian Church, and those under the care of the mission of the American Reformed Church, have from their first organization been organized as one Denomination. This union has resulted in more than harmony and mutual helpfulness in the working of the two missions. Though the missions have always been kept distinct, the intimacy has been so great that in many respects they have worked together almost as one mission. One beneficial result of this intimate working has been a partial and practical union of our theological schools. The students of both schools have always been in the habit of meeting together to receive instruction from the Missionaries of both Missions. Another excellent result has been a system of united examinations of the helpers and theological students of both missions, instituted some eight years ago. All the helpers and students have been divided each year into three or four classes, each class having one examination. They were not arranged in classes with reference to their proficiency and acquirements, but with reference to convenience in assembling, and convenience in examination, the design being that each helper and student should have one examination a year. All the examinations of each year were on the same prescribed subjects. during these years experience has enabled us from time to time to make improvements Four years ago the examinations were so arranged that four years should complete a system, in that time going over nearly the whole Bible. advantages of such examinations I need not dwell.

The London Mission (the only other Protestant Mission at Amoy), has also had its Theological School, and for sometime past has had its yearly examinations of

The missionaries of all the missions for sometime past have felt that there might be economizing of strength and time by uniting the three Theological Schools as the two have been. This would also be to the advantage of the students, giving to them all the benefit of the instruction of all the missionaries. They have also felt that similar advantages would accrue from united examinations of all the helpers and students of the three missions; and that the result of all these united studies and examinations would be a closer union of all the churches, so that ere long we may be able to see greater fulfilment than we have ever yet seen even at Amoy of the prayer of our Lord. "that then all may be one."

The members of the General Conference recently held at Shanghai will remember that the Amoy members were particularly questioned about our system of instruction and examinations, and concerning the unity of our churches, present and prospective. And several members expressed the wish that when the maturing of our plans, then in contemplation, should be accomplished, a description of it be given to the public in the Recorder. I therefore propose to give some description of our plans so far as they have now been matured. We hope still to make improvements as we get more light from experience, or from God's word, or from the suggestions of our brethren in other parts of China who may be kind enough to give us the benefit of their views and experience.

The union of the Tai-hoey (Classis or Presbytery of the churches under the care of the Am. Ref. Church and Eng. Presb. Church Missions) and Ho-hoey (the Association of the Churches under the care of the London Mission) has not yet been accomplished. This matter is too important to be hastily entered into. There must be no sacrifice of anything which any of us regard as important truth or principle. Yet this much is certain. Our differences are not the result of truth, but only of our misapprehension of truth. We do not derive them from the teachings of God's Word, but in spite of those teachings. Therefore we shall never despair of constant progress towards perfect unity until we despair of further increase in the knowledge and love of the truth. From the following description of our plan recently adopted for uniting in giving instruction and conducting examinations I think it will appear that we are taking another step towards unity.

All the missions are to take part in the instruction of all the students. The students of the three schools are to meet together every afternoon of the week, except Monday and Saturday, to listen to lectures from one or more of the missionaries. They are also to have instruction in some of the simpler branches of science, in which some of the ladies of the missions will also render assistance. Mondays and Saturdays are excepted as the most of the missinaries and some of the students are usually away on these days, going to or coming from the outstations. The time of the students during the forenoons is occupied in the study, in their several halls, of the Chinese language, and in preparing for the afternoon classes.

The missionaries (all of them) constitute a Board of Examiners, and associate with them in this capacity all the native pastors, for united examinations of the helpers and students under the care of all the missions.

Among the helpers (not including native pastors) and students there are to be three Degrees or Grades, called severally First, Second and Third, or Lower, Middle and Higher. Each degree is to be subdivided into two Ranks or Orders, called First and Second, or Lower and Higher.

All helpers and students shall be considered in the first instance as candidates for the First Rank of the First Degree, and must continue so until they satisfactorily pass the examinations prescribed for said rank. Any one who shall have satisfactorily passed said examinations, will be a candidate for the Second Rank of the First Degree; and when he shall have satisfactorily passed the examinations for this rank he shall receive the First Degree. So also for each of the ascending ranks and degrees. An indvidual who shall have satisfactorily passed all the prescribed examinations shall be admitted to the Third or highest Degree.

This Third Degree will be equivalent to a recommendation by the Board of Examiners of the graduate to his church, or proper ecclesiastical authority, for examination for licensure as a candidate for the office of Minister of the Word.

(The Board of Examiners not being an ecclesiastical body, of course the ecclesiastical authorities may act independently of it in admitting individuals to examination for license or ordination).

The Board of Examiners may for sufficient cause (especially in the case of helpers of tried usefulness), grant dispensation from certain of the more secular, or purely intellectual, subjects of examination, and still promote the candidates to the higher ranks and degrees, if their Scriptural and theological acquirements justify.

The prescribed examinations are as follows :-

#### FOR FIRST DEGREE OR LOWER GRADE.

#### I. For First or Lower Rank,

1st. Ability to read, and translate into the spoken language, the first three Gospels.
2nd. Knowledge of the contents of said Gospels.

3rd. Ability to repeat (memoriter) and explain the first five articles of the creed adopted by the Amoy churches.

4th. Knowledge of the geography of the Gospels.

5th. Preaching analysis to be given viva voce of a previously assigned text.

6th. Ability to read the Romanized colloqual language.

II. For Second or Higher Rank.

1st. Ability to read and translate into the spoken language the Book of Genesia, the Gospel of John, and the Acts of the Apostles.

2nd. Knowledge of the contents of the Book of Genesis and Gospel of John.

3rd. Ability to repeat and explain the whole creed.

4th. Knowledge of proofs and arguments for the genuineness and authenticity of the Bible.

5th. Preaching, analysis, as for lower rank.

6th. Knowledge of arithmetic, (first four rules), and proficiency in reading and writing Romanized colloquial.

#### FOR SECOND DEGREE OR MIDDLE GRADE,

I. For First or Lower Rank.

1st. Reading and translating ad aperturum, Old Testament from Exodus to Joshua, New Testament from Romans to Philemon

2nd. Knowledge of the contents of Exodus. Deuteronomy, and Joshua; and of Acts, 1st and 2nd Timothy, and Titus.

3rd. Knowledge of Theology

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written analysis of a text of Scripture and to preach from it. A half hour allowed to prepare another analysis of a text then assigned.

6th. Knowledge of arithmetic, (proportion and fractions), and of geography.

II. For Second or Higher Rank.

1st. Reading and translating, Old Testament from Judges to 2nd Samuel and the Book of Psalms; New Testament, Hebrews to Revelation. 2nd. Knowledge of the contents of the Books of Judges. Ruth, and 1st and 2nd

Samuel: and of Romans, Galatians and James.

3rd. Knowledge of Theology.
4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon, and to preach from it.

6th. Knowledge of geography and algebra.

#### THIRD DEGREE OR HIGHER GRADE.

I. For First or Lower Rank.

1st. Reading and translating Old Testament from 1st Kings to Job, and from Isaiah to Lamentations.

2nd. Knowledge of the contents of the Books of Leviticus, 1st and 2nd Kings, and Jeremiah; and of Hebrews, 1st and 2nd Corinthians, and Revelation.

3rd. Knowledge of Theology

4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon on a text of Scripture, and a written lecture on some connected passage, and to lecture Viva vocc.

6th. Knowledge of geometry.

II. For Second or Higher Rank.

1st. Reading and translating Proverbs, Ecclesiastes, Canticles, and the Prophets from Ezekiel to Malachi

2nd. Knowledge of the contents of the Books of Ezekiel, Daniel, Ezra and Nehemiah; and of the Messianic passages in the Minor Prophets; also of Ephesians, Philippians, Colessians, 1st and 2nd Peter, 1st 2nd and 3rd John and Jude.

3rd. Knowledge of Theology 4th. Knowledge of Church History.

5th. Preaching. Candidate to present a written sermon and a written lecture, and to preach and lecture.

6th. Knowledge of astronomy.

It will be seen that the subjects of Theology and Church History prescribed for the examination of the several ranks of the Second and Third Degrees have not yet been graded, we hope to correct this as soon as we are able.

It will also be seen that thus far we ignore in our examinations the original languages of the Holy Scriptures. We have not yet seen our way clear to commence instruction in those departments, and in our present weak state it will be all that we can do, and more than we can do thoroughly, to give instruction in the curriculum already marked out. Yours very truly, J. V. N. TALMAGE. DEAR SIR :-

It is both interesting and instructive to know how an intelligent Chinaman writing from abroad to his own countrymen, speaks of foreigners religion and their mode of worship, and also the term or terms by which he designates the Supreme Being. In the diary of Kwoh Sung-tao, Chinese Minister to England, is an account of Sabbath on board ship. This is what he says of the worship. 彈洋琴作歌以讀 Time. His diary is published in Mr. Allen's paper, "Wan Kwoh Kung Pau," and is well worth reading. (See number for July 7th, 1877). J. BUTLER.

NINGPO, July 22nd, 1877.

### Missionary Dews.

Births, Marriage and Deaths.

BIRTHS.

AT the Weslevan Mission, Hankow, on August 30th, the wife of Rev. J. W. BREWER, of a daughter.

At Tsinanfu, on September 1st, the wife of Rev. J. Murray, of the Am. Presbyterian Mission, of a son.

AT Tientsin, on Saturday September 29th, the wife of Rev. W. N. HALL, of the English Methodist Miss, of a son, AT Foochow, on October 8th, 1877, the

wife of Rev. R. W. STEWART, of the Church Missionary Society, of a son. MARRIAGE.

AT Ningpo, China, on October 18th, 1877, by the Rev. Samuel Dodd, the Rev. JOHN BUTLER to Miss FRANCES E. HARSHBERGER, daughter of Dr. A. HARSHBERGER, Milroy Pa, U. S. A. DEATHS.

ATTientsin, on the August 28th, Jessie Mabell, youngest daughter of Rev. C. A. Stanley, A. B. C. F. Mission, aged 2 years and 4 months.

AT Taku, on the August 28th, Francis Mary, daughter of Rev. J. S. Bar-RADALE, of the London Mission, aged 1 year and 3 months.

AT Kweiyangfoo, in the Province of Kweichow, on September 18th, the Rev. E. T. Fishe, of China Inland

ARRIVALS.-On October 12th, per s.s. "Deucalion," J. Dudgeon, Esq. M. D., C. M., L. M. S., and family, on their return to Peking; Rev. J. Robinson and family, to join the English Methodist Miss. at Lao-ling.

On October 13th, per s.s. "Tokio Maru." Rt. Rev. Bishop Wiley and family, of the M. E. Church, North, U. S. A. on a visit to the missions

and family, M. E. Miss. on their return to Peking; Rev. Benton, of the same mission, for Kiukiang; Miss M. E. Barr, to join the American Presbyterian mission at Peking.

On October 18th, per s.s. "Saikio Maru," Rev. Isaac Pearson, A. B. C. F. M. on his return to Paotingfoo. Mrs. Pearson and Miss Pearson: Miss S. J. Anderson, M. D., Am. Presbt'n, Miss, for Tsinanfoo,

CHEFOO .- Christianity is making progress in the Chihmi region. During the past few months the native pastor of the Presbt'n, church has received 52 persons by baptism. He has also baptized 28 children. Some fruits of the labor bestowed upon the sufferers from famine have been gathered. Rev. Dr. Nevius has baptized 5 men from the region where he spent so much time last winter, ministering to the starving.

HANGCHOW .- The Mission Meeting of the Southern Presbyterian Mission was held in Hangchow October 1st. The foreign missionaries live in the two cities of Hangchow and Soochow. There are three boarding-schools; the Girls' school numbers 32, and has graduated within a year or two 8 or 10 young ladies ;the Boys' school at Hangchow has graduated two this year, of whom entered the service of the mission: it has 20 pupils. There is also a small Boys' boarding school at Soochow commenced this year. The of that church; Rev. H. H. Lowry day schools are 8 in number. The

total number of pupils at presentattending all the schools, is 192.

There has been daily preaching in the chapels. In Soochow two new street chapels have been opened, one at the Foo Mên 野門 and another large chapel near the Great Pagoda, and commodious native houses have been rented and fitted up as permanent residences. The ladies of the mission in both cities daily visit the women in their homes and are always kindly received. In Hangchow, one lady has a class of from 16 to 25 who daily meet with her in a room in the city for instruction, receiving in no way pecuniary reward, only occasionally a little picture-card. Much itinerating work is done by the male missionaries. In and around Soochow there were sold of the Gospels, books and tracts during the year, 17,600. H. C. DuBose.

SZECHUEN. - Soon after the close of the Conference, Rev. C. Leaman of the Northern Presbt. Mission, U.S.A. started for a tour in Szechuen Province. Not long since he reported his safe arrival at Ch'ung-k'ing, after a very comfortable trip. He found two members of the Inland Mission at Ch'ung-k'ing and assuming their costume for the time, he and they started for Ch'eng-tu, the capital of the province. He reports that the people seem friendly and

thus far, have made them no trouble. He proposes to continue this tour until January or February, after which time we shall hope to have an account of it.

Hongkong .- Miss Rowe formerly of Canton transferred her servi es to the London Missionary Society, Hongkong, early in the present year and is actively engaged in work among the women and girls of that

CANTON .-- The U. P. Mission, U.S.A. has been withdrawn from this city and transferred to the Pacific Coast. Dr. Nevin and family accordingly removed to San Francisco about the middle of October. The U. P. Chapel has been purchased by the Presbyterian Board, U. S. A. remaining property, including the mission residences and a large vacant lot, has passed into the hands of the Basel Mission, who have already begun the erection of a large building for a Boarding school, etc. Mrs. Preston and family, left for San Francisco the middle of October.

N. B.—Any letters for "Inquirer" should be addressed in care of the Presbyterian Mission Press.

Part II.—What Being is designated Shangti in the Chinese Classics, etc., is in Press and will be issued as soon as possible.

# Actices of Recent Publications.

福音美讀詩. "Gospel Songs of Praise, a Selection of hymns and tunes for the Native Sabbath School and Prayer Meeting." By Rev. B. Helm, Southern Presbyterian Mission, U. S. A. Shanghai: Presbyterian Mission Press. MDCCCLXXVII.

This book is after the style of Sabbath School Hymn Books, published in the U.S.A. and is the most complete book of its kind yet issued in China for native use. It contains the good old hymns, sung for generations in the Christian Church, and

Modern Gospel Songs, used by Sankey, Bliss and other revivalists. The book is well adapted to beginners in music, for whom a musical catechism has been provided. Undoubtedly it will meet with hearty appreciation in the mission schools also a large number of the more of all grades, and also have a place

in the devotional meetings of the native Christians. The language is an approximation to mandarin, and it is thus rendered intelligible to the majority of people from Chekiang to Chihli. The price is within

the resources of the poorest, ranging from 4 cents per copy for the cheapest, to 25 cents for a copy printed on foreign paper, and bound in paste board covers.

漢英合璧相連字彙. "A Chinese and English Vocabulary in the Pekinese Dialect." By George Carter Stent, Imperial Maritime Customs. Second Edition. Shanghai: American Presbyterian Mission Press. 1877. Price \$6.00.

known author, it is scarcely necessary, in a review of the second edition, to detail those features which have given this volume so much value and popularity. The fact that the first edition was exhausted within two years, shows the estimation in which this Vocabulary is held. There are one or two points in this edition which are particulary worthy of consideration and which will enhance the value of the work. contains an Index of characters arranged according to Radicals and the number of strokes. The omission of such an Index in the first edition was sorely felt by all who were not familiar with the Pekinese pronunciation. Now a character can be found as readily as in Wil- out the two prefaces.

As this is a well known book by a well | liams' Dictionary. The superfluous list of characters, following the vocabulary in the first edition, is omitted in this edition, and the space is occupied by new phrases to the number of several thousand. The edition is printed in forms of eight pages instead four and sometimes two, which will add to its durability. The typography is very distinct, and the volume altogether a handy and valuable addition to the "helps" now extant, in the study of Chinese. The extra dollar added to the price of the former edition, is not more than half of the extra value of the volume, with its new Index, new combinations of characters and forty-six extra pages, the whole number being 716, with-

供國記. "Record of the Buddhistic Kingdoms Translated from the Chinese." By Herbert A. Giles, of H. M.'s Consular Service. London: Trübner & Co. Shanghai: Kelly and Walsh.

As the translator truly says, this "is a meagre narrative of one of the most extraordinary journeys ever undertaken and brought to a successful issue." Fa-hsien the author of the narrative was a Buddhist priest, who lived during the 4th and 5th centuries of our era. In view of the modern aspect of Chinese Buddhism, the striking advantures recorded in the work before us are calculated to take us by surprise, and shew that there was a time when that religion sent forth its devotees, imbued with a chivalrous spirit, that led them through deeds of daring for the ly commenced, by procuring from

sake of their faith, of which we have now but a faint conception. For centuries, the stream of Hindoo missionaries had been pouring into China, bringing with them the sacred books of their faith, many of which were translated into the Chinese language, and were devoutly studied by the native monks. Many of these monks became enthusiastically attached to the doctrines brought from the west; and far from being satisfied with the extensive translations already made, some were inspired with an ambition to complete what had been so vigorousIndia, the books that were still wanting to make up the entire collection, and of which they knew only by reputation. At the expense of long, wearisome and hazardous journies, not a few were prepared to leave home, country and association, for the accomplishment of such pious adventures. Among these we may well imagine, many would lose heart and return on facing the stern realities of the undertaking; some we know succumbed under the hardships of the way; while others-like Fa-hsien-were able to bear up under every trial, and have left to posterity, records of travel, which now assume an importance altogether different from what the writers anticipated. Whether Fahsien was the earliest of these travellers may be a question; but he is the earliest of whose travels any record is now extant; and from his conversation with the priests at Shravasti, we may believe that no one had preceded him to that extent :- "The priests who lived there came forth and asked Fa-hsien. saying, 'From what nation do you come?' He replied 'From the land of Han'......Then they spoke one to another, saving, 'Ever since (the Law) has been transmitted by us priests from generation to generation, no Buddhists from the land of Han have been known to come Fa-hsien's Record forms a chapter in the history of Indian Buddhism, which cannot now be dispensed with. Its loss would leave a blank which could be supplied from no other source. reached India during the mediæval ages of Buddhism, and he found the primitive faith almost buried beneath an overwhelming load of legend, miracle, relic-worship and superstition, such as fairly to eclipse the feebler efforts of European Christendom in that line, at a corresponding age. The adherents of Buddhism had vastly increased in number, so as to be then the dominant religion in India. Besides the two great orthodox divisions of the

Maha-yana and the Hina-yana, we find allusions to numerous schismatics, and many Brahminical establishments existed side by side with their more modern rivals. The traveller is careful to note the extent of the various monastic institutions he visited, distinguishing each as belonging to the Greater or Lesser Yana, and marking the number of the inmates. Pagodas already covered the land, and each one marked-some signal event in the life of Buddha .- or of some of his more distinguished followers,or covered some relic of the "Worldhonoured One." Here we find a piece of his skull,-here a lock of his hair,—here a tooth,—here some nail-parings,-and portions of his body innumerable,-all objects of implicit faith to the devoted multitudes, all bearing evidence of their genuineness, by a catalogue of the most startling miracles, that-by their number and magnitude-put to utter confusion the calendars of the Romish and Greek Churches in their darkest ages. As an example of the prevalence of memorial sites. take the following account of Kapilavastu, the birth place of Buddha, -one of some fifty places visited by the pilgrim :-

"On the spot where formely was the palace of King Pai-ching a representation has been made of the heir apparent and his mother, at the moment that, riding on a white elephant, he entered the womb of his mother. On the spots where the Prince issued from the east gate, saw a sick man, and turned about his charict to go home, pagodas have been raised. Also, where A-i inspected the heir-apparent, where Nan-t's and the others struck the elephant, dragged, and threw it (outside the city wall); where the arrow going south-east thirty li entered the ground and caused a spring of water to gush forth, which posterity made into a well for travellers to drink at; where Buddha, having attained Wisdom, came back to his father the King; where the five hundred Shih-tzu left their families and made obeisance to Yu-po-li; where the earth quaked six times; where Buddha prayed for all the Devas, and the four heavenly Kings guarded the four doors so that the King his father could not get in; where Ia-ai-tao presented Buddha with a priest's

robe as he sat facing the east under the Ni-chu-lü tree, which tree still exists; and where King Sin-li killed the Sakvas who had all previously obtained the rank of Hsü-t'o-nun-towers have been built which are still in existence. Several li to the north-east of the city there is a royal field, where the heir-apparent sat under a tree and watched men ploughing. Fifty li to the east there is a royal garden, called Sun-min, where the Queen, entering the pool, bathed herself, and coming out twenty paces on the north side of the pool, raised her hands to grasp the branch of a tree, and facing the east brought forth the heir-apparent. the Prince was born he walked seven steps, and two dragon-kings washed his At the place where he was washed a well has been made, and also at the above mentioned bathing-pool, from which the priests are now accustomed to get their drinking-water."

In the notice of Shravasti, we have a short account of the introduction of images into the Buddhist worship,-a legend which we know from other sources was generally prevalent in India :- "When Buddha went up to the Tao-li heaven to preach the Law for his mother during ninety days, King Po-Sü-ni longing to see him, carved out a sandal-wood image of Buddha and placed it on his (Buddha's) seat... ... This image was the very earliest of all images, and is that which later ages have copied." From the narratives of subsequent Chinese travellers, such as Tung-yun, Yuenchwang and Ke-ne, we gather some idea of the gradual decadence of Buddhism in India; and the literary world is much indebted to scholars who devote their talent and energy to the unearthing of these venerable records. The first translation of Fa-hsiens' work was into French, by Professor Remusat, but was published after his death, under the able editorship Klaproth and Landresse. This was translated into English, and published in India, by Mr. Laidlay, who from local knowledge, was able to add some notes to his original. More recently the Rev. C. Beal issued a new translation from the Chinese; his ruling motive appar-

ently, being rather the elucidation of Buddhism, than any consciousness of his ability to master a Chinese text of more than ordinary difficulty. We are prepared to make allowance for the disadvantages under which Mr. Beal laboured: and while we readily admit the superiority of Mr. Giles' renderings, vet considering the facilities possessed by the latter, -with a native teacher at his elbow, and all the appliances at hand for a critical examination of the text, we should have thought it very strange if he had not greatly improved on the work of his predecessors. We think therefore, he might well have expressed himself in more measured terms than he has done, of Mr. Beals labours; and while freely confessing his obligation to him and Remusat for the elucidation of many technical points, he might have been content to impart, on more graceful terms, the result of his superior skill in Chinese grammar and philology. We are indeed thankful to Mr. Giles,-as every student of Chinese ought to be-for his valuable foot-notes, clearing up so many knotty points in the text; but we could have wished that much of the space devoted to the castigation of Mr. Beal, has been occupied with explanatory details regarding the numerous allusions in the text, to the life and my thelogy of the founder, and the vicissitudes through which his followers individually and collectively had passed. Every year is adding to our knowledge of Buddhism; and while there is much in Fa-hsien to assist in filling up the blank void, much light also may be thrown on his meagre narrative by the recent researches of European scholars. By a comparison of this narrative with the diaries of later travellers-with the Lalita Vistara, of which there are several European translations-and especially with some of the Buddhist cyclopædias,-a kind of Horæ Paulinæ of the highest interest might be produced. We need scarcely refer to the geography of the subject. That has already been worked up, by Saint Martin, Cunningham and others: but a note of the results would have been acceptable. While however we refer to certain desiderata left untouched, we by no means ignore the merits of what the translator has accomplished. He has supplied a version far superior to any that has preceded: for which he is entitled to the gratitude of all who are occupied with kindred studies. We freely admit that we are in no position to criticize Mr. Giles' production; and had we the original text by us, we have little hope of being able to pick any considerable holes in his coat. Meantime we avail ourselves of the more grateful privilege of commending what we can appreciate. One thought however strikes us in looking through the work; and that is that the author frequently mistakes the meaning of the character 天, translating it by "heaven," "heavenly,"

&c., instead of giving the personal sense which it is obviously intended to express, as the equivalent of deva in the Buddhist hierarchy. As examples we may refer to pp. 16, 18 and 50,—"the heavenly Indra Shakia,"—"the four heavenly Kings." A doubt forces itself upon us also, as to the exactitude of the sentence-"Indra Shakia, in order to try the Bodlisata, changed himself into a kite and a dove," (p. 16). We have less hesitation in pointing to the sentence on the next page-"a country named Chu-ch'a-shih-lo, which in Chinese means 'to cut off the head." Here the words "in Chinese" are not only redundant, but actually obscure the meaning. By what Mr. Giles calls the "Original Introduction," let not the reader suppose that it was written in Fahsien's time, or by Fa-hsien; original editor; for internal evidence shews that it was not penned for thirteen centuries after Fa-hsien's narrative saw the light.

A. W.

DEAR SIR:-

In giving an account of the Prize essays written at Foochow on the theme 上帝乃神, in the May-June Number of the Recorder, I stated that. "Mr. Hartwell proposed a few changes in the essays before publication, so as at least to introduce the use of Shin in the sense of spirit." In saying this I supposed I was stating precisely what my informant told me, but he now writes me that I was mistaken. It was the native preacher of the English Church Mission who proposed the changes, and they were brought by Mr. Hartwell to Mr. Baldwin. I am sorry the mistake was made, and hasten to make the correction. The mistake concerns not the fact that changes were suggested, but the person with whom the proposed originated.

C. W. MATEER.

The above letter arrived after the Correspondence columns were closed. For this reason we give it insertion at this point.—Ed.

inquiries as to the Accorder in answer to the many inquiries as to the editorship, takes pleasure in announcing that after January 7st, 7878, Rev. S. L. Baldwin of Foochow, will be the Editor. It is expected, that under his care, the Accorder may meet the wishes of its supporters, not only as a Missionary Journal, but also as a Accord of valuable information about the Chinese Empire. Contributions should be addressed as before in care of Presbyterian Mission Press, Shanghai. Agents will oblige by sending in lists of subscribers before February 7st, 7878, if possible.



